To the most excellent and vertuous princesse quene Katherine, wife to our moste gracious soueraigne Lorde, Henry the eyghte, king of Englande, France, & Irelande, defenbour of the faythe, and of the Church of Englande, and also of Irelande, in earthe supreme heade, Thomas Ley, her daily Oratour, wisheth perpetuall felicitie.

Amonge the innumerable benefytes wyche we haue receyued of almyghty God, most worthye and excellent Princesse, there is none in myne opinion for the which we are more bounden vnto his mercyful goodnesse, then for that it hath pleased hym more clearly to illumine vs of this age with the knowledge of his holy woorde, then our forefathers and elders. For who knoweth not how long this realme hath bene miserably seduced through ignorauncе of the Scriptures? Who, euen amonge the bysshoppes, perceyueth not what intolerable abuses haue bene vnder pretense of true religion, and Godlynesse, maynteyned in this Church of Englande, tyll suche tyme that God of his infinite mercye, lyke vnto a newe Josias, by whose rygheteous administracion, and Godly policie, the lyght of Gods woorde that so many yeares before was here extynct, began to shyne agayne: to the vtter extirpacion of false doctryne, the rote and ryche cause of al such abusions. This Josias is our moste redoubted soueraigne Lorde kyng Henry the eyghte, a Prynce garnysched with so many excellent gyftes of grace, nature, and fortune, that he is in very deede, and therfore moste worthyly called, the perfite mirroure, & pearle of all Christen Princes. To wade here in the prayse of his princely qualities, and noble acts archiued to Gods honoure, and the publique weale of this realme, is not my purpose, for that I know it to be an enterprysse farre exceadyng the compasse of my simple learnyng, and barrayne eloquence: But onely to declare howe muche we are bounden, chiefly vnto God, and next vnto his moste excellent Maiestie, that we haue the Scriptures in our mother tongue, and are cured of our olde blyndnesse by the medicine of veritie. For no sooner hauyng our spyrituall eyes opened, and daily receyuing into the same the cleare lyght of Gods woorde, we begin to see, & perfectly to know our onely saueour Iesus Christ whome to know is euerlastyng lyfe and saluacion. But so longe as the sayde Scriptures were hyd, and kept from the knowledge of the people, sure know Christ aryght: and none lesse then they, who appeareth to be the chiefe professours of christian religion. For what ease is it to know Christ, but to know and confesse that of him onely, and by him cometh our saluacion: that by hym our good deedes are acceptable vnto almyghty God the father: that by hym the fathers wrathe is appeased: that by hym we be enfranchised from the tyrannie and thrallsome of the deuyll: and to be shorte, that by hym we are adopted and chosen to be the children of God, and inheritours of the kyngdome of heauen. Whose knowledge Christ aryght, surely belongeth to

attayne saluacio by hym only, who sayth: Cū vnto me all ye ꝑ do trauayle, & are charged, & I shal refreshe you. The very office of Christ is to saue: & therefore he was called by ꝑ high wisdome of God (Iesu) ꝑ is as much to say, as a sauiour, because (so sayth ꝑ Angell i Matthew) he shal saue ꝑ people frō their sinnes: So ꝑ it appeareth herby how greatly they are deceiued ꝑ thinke to be saued by any other waye or meane thē by Christ, or ꝑ make themselues quarter sauiours vnto him, asserting any parte of their saluacio vnto their owne workes & deseruinges. Now lo we could Christ be knowē aright, ꝑ is to say, to be our onely sauiour & iustifyer so long as ꝑ scriptures were shut vp, and kept frō ꝑ people: And *legenda aurea*, with such like trūperies lay open for thē to passe ꝑ tyme vnto, & trade in stede of the byble. For this cause chiefly, and also for lacke of good preachers, to preache and teache ꝑ truthe, it came to passe, that he was almost clene out of knowledge in this realme, insomuche ꝑ (during that tyme of this great ignorance and blindnes) many a thousand putte more confydence of soule healthe in workes that were but of mennes phancasying, as in pardons, in pilgrymages, in kyssing of relyques, in offering to saintes, in haloweb beades, in numbering of prayers, in mumbling vp of psalmes not vnderstād, in the merytes of those that called them selfes religious, and in other like thynges, vnsaloweb by god, & his holy word, then in Christe thonly autor as is a forsayde, of mannes saluacion. But now we that by the gracyous permission of our sayde souerayne Lorde, the scrypptures are open for euery man to read soberly, and reuerently for his owne edifying in vertue and godly liuing, it is right well knowen that the forsayde abusions wer doctrynes of Antichrists inuencion, and not of god: and that all suche as teache any other waye or meane to attayne saluacio, thē by hym who sayth: I am the waye & verytie, are false teachers, seducers, & liers. Now do ꝑ cōmaundementes of God no longer giue place, as they wer wont to do, vnto mās tradicions. Now haue we learned what is our duty vnto God, & what obedience we owe vnto our prince, gods chief minister, & supreme head in earth of our church & cōgregacio. Now is idolatry, hypocrisy, & superstiсio, clene plucked vp by the roores, and true religion euery where plānted. Now is false doctrine exiled, & Gods word truely set forthe & preached. Now hathe Englād clene forsake Antichrist of Rome, the greatest enemy of gods holy word, vt all his moste vngodly deuices, & deuylsche inuencions. And all this came of ꝑ mere mercy & goodnes of almyghty god towardes vs, who vndoubtedly for thaduancemēt of his holy word, & the deliueraunce of vs his people out of captiuitie, ignorance, and blyndnes, hathe rayled vp in oure tyme this Christen Iosias, and ioynedbote the same by most lawful matrimony youre noble grace, a Lady, besydes other speciall gyftes, and singular qualities, wholy geuen to the study of vertue and godynesse. Wherfore all England hathe iuste occasion to reioyce at this youre graces honorable abauncement, yea rather lyghly to thanke god that our moste gracious souereigne hathe matched himselfe with so vertuous a Lady, in whome is the very expresse resemblance of all his maiesties excellent vertues, but specially of that his graces ardent zele, and deuocion in fauouryng and setting forthe of Gods word, the mother of all ioyful prosperitie. A manifest argument whereof besydes many other, is that youre grace so mucke desyreth to haue the Paraphrasis of the renoumed clerke Erasmus of Roterdame vpon the newe testamente (a worke verye fruiteful and necessary for the true vnderstanding of this

parte

parte of holy scripture) tourned into Englishe: and for the pleasure and speedy accomplishement of this your graces most godly desire, hath (as is saide) commaunded certeyn wellearned persons to translate the sayde worke, the paraphrase vpon S. Paule conferred, whiche the right worshyppfull maister Owen (a man of muche learning, and no lesse honestie, and therfore worthyly Physician to the kynges most royall person) moued me, your graces pleasure fyrst knowen, to go in hand withal, affirmyng that I should do a thyng right acceptable vnto your hyghnes, if I would diligently trauell therin. The whiche thyng being very desirous to gratify your highnes, & with my poore seruice and diligence to further, as much as in me lay, the godly purpose of the same: I right gladly promysed him to do, trustyng rather vpon the benigne acceptacion of your gracious goodnes, then vpon the feblenesse of my wytte and learning farre vnable worthely to atchieue so weyghty an enterprise. For thauncour hereof was a man of incomparable eloquence: and therfore tis not possible for a person scarcely of mane learning (as I am) to set out euery thyng specyally in our English tongue being very barrain of wordes and phrases (I will not saye barbarous withall) so lyuely, & withsuche grace as he wrote it fyrst in the Latine. Wherfore I minded nothyng lesse then to contend with him in ouratr speache, and eloquence: but haue done my diligent endeuour so to interpyete the sayde worke, that it shoulde be bothe playne and pleasaunte vnto the reader: and not onely that, but also to discharge the chiefest office of an interpretour, which is faythfully to translate, & expresse euery thyng accordyng to the true sense & meaning of thauncour. If I haue, most vertuous Princesse, any wyse fayled thus to do, it hath ben rather for lacke of learning, & better knowledge, then of any good will and diligence. To speake here any thyng either in the prayse of thauncour of this present worke, or of the worke selfe, in myne opinion shall not be needefull, for that thauncour is so muche renowned for his excellency in learning, that my prayses can no more illustrate and set forthe his glory, then a candell (as the comon proueb is) geue light vnto the sunne: and the great vtilitie of thother, cannot so well be set out by any mans prayse and commendacion, as it shall euidently appeare vnto them that wyll diligently rede and peruse it. If this my good will and endeuour maye be acceptable vnto your highnes, as the great fame of your bountye, and gracious goodnes putteth me in comforte it shalbe, I wyll hereafter, god assisting me, employ my whole study and labours in such wyse, that the fruite thereof shalbe more worthy to be presented vnto your noble grace, then this rude translacion, the whiche I am bolde at this present through the fauorable of your naturall gentilnesse to dedicate vnto the same. I beseche almighty God long to preserue our sayde soueraigne Lorde, your grace, and that moste comfortable flower of all England, noble Prince Edward in continuall honour, ioy, and prosperitie.

(.)

¶ To the moste christian prince

Frauncis the Frenche kinge, the first of that name Erasmus of Roterodame sendeth greting.

THat I haue not tyll this day (most Christiã kyng Frauncis) enioyed the commoditee of your maiesties speciall fauour and beneuolence towardes me, hathe nether been thorowe my defaulte or negligence neyther yet can ꝑcause thereof iustly be ascribed vnto your excellency: but among sondry lettes and impedimẽtes that hytherto hath chaunced, there hath none so muche enuied me this felicitie, as hatie this troublous and vnquiet worlde. For I haue euer loked when that in these long stormes and tempestes of warres, there woulde some fayre weather or clerenes of peace shyne vpon vs out of oue quarter or other. Neyther haue I thought my selfe at my time the lesse bounden of an hear vnto your bountefull goodnes, then if I had accepted whatsoeuer your grace of your priuatie liberalitie offered me. And I trust ere it be lõge to haue an occasyon more euidently to testifye the earneste zeale and good mynde I beare towardes your hygnes.

In the meane whyle vntyll opportunitie shall serue me so to doo, I haue thought good to sende your grace the Paraphrase vpõ the ghospell of Sainct Marke as an earnest penny of this my promyse. And wher I was of my selfe very prone and ready thus to doo, and as it were runnyng forwarde of mine owne accorde, the very times of the matter did also not a lytle excite and moue me ther vnto. For after I had dedicated Matheue vnto myne owne naturall liege lorde Charles themperoure, and Iohn (vpon whome by and by after I had finished Matheue I made lykewyse a Paraphrase) vnto Ferdynande his maiesties naturall brother: Luke (whiche was the thyrde that I wente in hande withall) vnto the kyng of Englande: then remained there Marke, who semed to be lefte behynde for your grace, because the fower gospels shoulde be dedicated vnto the fower chiefe princes and rulers of the worlde. And god sende grace that the spirite of the ghospell maye lykewyse ioyne the hearres of you all fower together in mutuall amitie and concorde, as your names are in this ghospel bothe aptely conioyned. Some there be whiche extende the bysshoppe of Romes dominion euen vnto hell or purgatory: other some geue him impery and power ouer the Iuwgels. And so farre am I from enuying hym this preeminẽte autoritie, that I woulde wisshe him to haue a great deale more, but yet woulde I beleue withall, that the worlde might once fele this his power, good and holsome, in setteyng christian princes at one, and in conseruing the same in peace and amitie, whiche haue a long season with no lesse dishonoure, then slaughter and effusion of Christian bloud, warred one agaynste another to the vtter decay of Christes religion.

And all this while we curse and banne the Turkes. But what pleasauntre sight can there be vnto the Turkes, (or yf any other naciõ there be of the miscreaunres that are greater enemies vnto Christes religion) then to see the of the moste louyshyng and moste puissaũt princes of al Europe, thus by reason of mische-

of mischieuous diuision, to pursue eche other with mortall battaile. It will scarcely sinke in my brayne that there is any so cruell a Turke who wysheth more mischiefe vnto Christen menne, the themselues wrothe one an other. And all this whyle ariseth there no peace maker which vp his authoritie maye appease this vngodly busines and ruffling of the worlde, where as there lacketh not prouokers and setters on prowe, and suche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worse with my forejudgement. I knowe ryght well that euery one thynketh his owne cause moste righteful and iuste: I knowe also that in all such iudgementes that same partye is euer woonte to haue more fauoure that defendeth himselfe from iniury offered him, then he that offereth the wrong: but yet would I very fayne that all christian princes, woulde debate the matier ryght, and would well consider with themselues howe much he hathe gotten here by, whatsoeuer he be, that had lieffer haue and embrace an vnioust peace, then wage battaile be it neuer so iust and lawful. What is more brytle, more shorte, or more ful of mysery and wretchednesse, then is this present lyfe of ours? I wyll not here speake of so many kyndes of diseases as reigne in the worlde, so many iniuries, so many casualties, so many fatall calamities and misauentures, so many pestilences, so many diuers kyndes of lyghtninges, so many perthquakes, so many sortes of fiers, so many floddes and inundacions of waters, with other like calamities out of all measure and nübre. For amõge all the euils that mannes life is vexed or troubled withall, there is none where of more mischief and hurte ensueth, then of battaile, the wyich yet doeth muche more mischief vnto mennes maners, then it doeth vnto theyr substance or bodyes. For he doeth the lesse harme of borie, that bereaueth a man of his life, then he that bereaueth him of his vertuous and good minde. Neyther is battayle euer the lesse detestable and lesse to be abhorred, because the moste parte of the euils thereof lyghteth vpon poore folkes nekes, & suche as are of lowe state and degree, as of husbandmen, craftes menne, and wayfaryng men. For the Lorde of all Jesus Christe, shedde no lesse blonde for the redempcion of suche, be they neuer so vile rascals & abiecte persons, then he dyd for ye greatest kynges and princes that be. And when at the dreadfull daye of doome we shall cumme before the iudgement seate of Christ (where mustere ryng be presented all the potentates and rulers of this worlde, howe mighyie and puissaunte soeuer they be) that rigorous iudge wyll requyre as sterygie an accompte for those sely poore wretches, as he wyll doe for the rulers and great menne. They therfore that thynke it but a small losse vnto the cõmon wealthe when these poore soules and vnderlinges are robbed, afflicted, dryuen out of their houses, burned, oppressed, and murthered, doe plainly condemne of folyshnes Jesus Christe the wysdome of the father of heauen, who for to saue suche, as the sayde persons are, dyd shed his precioule blonde, and suffred passion. Wherfore in myne opinion no kynde of people is more pernicious to the common weale, then suche as pur into princes heades those thynges that maye styre and moue them to warre, wyth the more hyghe stomaked and courageous they be, the sooner are they deceyued. And amonge all princely vertues, hyghe stomake and noble courage of mynde is reckened the chief. For this vertue was Julius Cesar of olde writers hyghly commended. And for the same is noble kyng Francis lyke wyse extolled in oure tyme

with the full consent and testimonie of all nacions. Nowe what greater argument is there of a very loftie and couragious mynde, then to be able nothynge to passe vpon iniuries? The doughtynes and valiantise of the olde Captaines who warred for empire, and not for defence of lyfe, is muche renoumed and prayseb, but in Gentyle wryters, and of Panyms or Gentiles. Certes it is a muche more honourable and glorious facte for a christian prince to bye peace and tranquilitie of the common weale with the losse of some parte of his dominion and enheritaunce, then for victory obtyned to be receiued with muche goodly triumph, bought with so great displeasures of the people. Therefore suche as haue enceled the myndes of princes with a desyre to enlarge their empire, what elis haue they inuented but a continuall fountaine and quicke spryng of warres. Agayne as muche mischief doe they in the worlde that minister vnto the same princes occasion and matter of wrathe, bearyng them in hande that it is a thyng appertaynyng vnto princely manhod or courageousnes, to be auengeb by force of armes for some folyshe woorde spoken, whiche happely was vntruely reported, or at the leastwyse made a great beale worse, and more haynous then it was spoken in very dede. But howe muche greater a poinct is it of a noble courage, for consideracio to haue the peace and tranquilitie of the common wealthe conserued, nothyng to passe vpon a rayling woorde? For yf any hurte cumme thereof, it is but a priuate hurte, yea, to saye the truthe, it hurteth not at all, if it be neglected and not passed on. And in other matters concernyng worldly affaires, kynges peradventure maye take summe vacacion, and nowe and then sequestre them selues from businesse, at leste wyse if it be lawfull for them to be any where idle and without busynesse, vnto whose office it specially belongeth to watche, for the preseruacion and safegarde of so many. But in takyng vpon them the daungerous enterpryses and aduentures of warre, forsomuche as the same bryngeth with it a whole floude of great euylles and mischiefes, they ought with all the iyen in theyr heades to watche, and to be as circumspect as is possible to be, leste they decree and determine any thyng vnadusedly. Neither speake I these thynges (moste christen kyng) of any entent to plucke the swearde out of the handes of princes. For peradventure it is the parte of a good kyng sumtymes to make warre, but that muste be at suche tyme, when all other thynges hauyng been assayed in vaine, extreme necessitie compelleth him so to doe. The lorde Jesus tooke away the vse of the swoorde from Peter, but not from princes. Saincte Paule also confirmeth theyr authoritie, commaundyng suche as in the citie of Rome professed Christes religion, in no wyse to contemne thauthoritie of theyr soueraigne rulers, although the same were Gentiles and mistreaunters, in so muche that he wouldenot haue taken from them beyng as the very ministers of God, neyther theyr customes, theyr rates or talages, nor theyr honoure. Taketh he the swoorde from them, who sayeth: For he beareth not the swoorde for naught? The selfe same thyng doethe Peter also teache beyng one of the chiefe Apostles, saying: Submitte youre selues therfore vnto all maner of ordinaunce of manne, for the lordes sake, whether it be vnto the kynge, as vnto the chief heade: eyther vnto rulers as vnto them that are sente of hym, for the punishment of euil doers, but for the laude & prayse of them that doe well. &c. Christe wouldе haue Peter to haue no weapon saue the swoorde of the ghospell, whiche is the heauenly woorde, the whiche as

saincte

saincte Paule teacheth in the epistle to the Hebrewes, is quick and mightie in operacion, and sharper then any two edged swoord: and meerthe through, even vnto the deuiding a sondre of the soule and the spirite. For he that commaundeth the swoorde to be put vp into the scabberte, and taketh it not away, doeth more then if he tooke it away. For why doeth he commaunde it to be put vppe? Truely because the euangelyke pastour shoulde in no case make warre. Why doeth he neither commaunde it to be layde aside, nor yet forbyd it so to be? Literally to doee vs to vnderstande that we ought not so muche as then to goe about to be auenged, when we are of power to reuenge the iniuries done vnto vs. Wherfore I conclude, that the euangelyke pastoures haue the swoord of the gospell deliuered them of Christ, wherewith they beate vices, and some a waye mans carnall lusties & desyres. Kynges also and temporall prynces haue theyr swoorde by his sufferaunce and permission, to make euill men afeerde, and to preferre good men accordingly. The swoorde is not taken from them: but the vse therof is prescribed. They haue it for a defense and conseruacion of the publike tranquillitie, and not to bolster, and maynteyne therwith theyr owne ambiciousnes. Here are two maner of swoordes, and lyke wyse two maner of kyngdomes: The priestes and bishops haue theys swoorde, and also theyr kyngdome. In stede of Diademes and helmettes they haue theyr Mytres: In stede of a sceptre they haue a crosyers staffe: they haue theyr brigandyne, theyr souldiers girdle, and to be shorte, al that compleate harnes which that valiaunt warriour Saincte Paule describeth vnto them in sondry places. These euangelike kynges are called pastours, so likewyse are temporall kynges named of the poet Homer, pastours of the people. They bothe doee one thyng, and yet is theyr office and ministery diuers, even lyke as we see that in the same entertute and play, some play one parte, & some an other. But yf they both had ethe of theim their owne swoorde in a readynes, I meane, yf ethe of theim would vse the power geuen them aryght, and as they ought to doee, I thynke verily that we (who are rather christen men by name, then in deede) would not so often tymes diawe out our wicked swoordes to thruste them into the bellies of our christen brethern. Howe whiles they bothe nothyng regardyng theyr owne buttie, haue ethe one a desyre to intermeddle with that, wiche in no wyse appertayneth vnto theyr vocacion, it commeth to passe that neyther of them both do mayntayne theyr owne dignitie accordyngly, nor yet conserue the publike tranquillitye.

When hath a kyng more kyngly maiestie, then at suche tymes as he sitteth in iudgement, and ministreth iustice? then when he represseth iniuries, vsideth controuersies, helpeth the opressed? or when he sitteth in counsayle studyng how to aduauce the common wealth? On the other syde, when hath a bishop more of hys dignitie, then at suche tymes as he preacheth the doctrine of the gospel out of a pulpit? For then is that euangelike kyng in his state royall.

Loke howe vnfittyng a thyng it was for the Emperour Nero to contende with the masters of Musyke and with harpers in the stage, or to prouue masteries with wagoners in the lists or rideyng place called in latyne Circus: so vnfeiteely a thyng it is for a kyng to medble with lowte & petyte matters that perteyne vnto his own priuate affections, and hurt the prosperous state of the common wealth. Agayne loke how vncomely a thyng it were if a philosophyer would with his clocke & long beard sip about the stage, & play

apparte in an interlude: or els holde a bill and a swor in his handes in the place whet the sword players are wonte to fyghte or vetraunce, and syng theyr accustomed song: I woulde not have the, I woulde have a fyshe, cocke why flyest thou from me? cum no lesse unseemely a thyng it is for the euangelike kyng to playe the warryer, to bye and sell, I wyll not speake of other thynges more unhonest, and lesse agreable with his voracion. Howe chaunceth it that there is anye one bishop in our dayes that thinketh it a goodlyer thyng for hym to have in his trayne. CCC. horsmen well appointed wyth crosbowes, iauelyns, and handegunnes, thereto bee accompanyed wyth a good numbre of learned and vertuous deacons, and to carry about with hym bokes of holy scripture? Why dooe they thynke them selves great by the pompous shewe and sercyng foorth of those thynges, by contemnyng wherof, suche as they succeded were accompted great and worthy persons? Why have trumpettes and hornes a swetter sounde in theyr eares, then the readyng of holy scripture? Well then, what if a kyng in stede of a Diademe, and a robe of estate, put on a Mynyer and a priestes attyre? and contrary a bishop in stede of a Mynyer and priestes attyre weare a Diademe, and a kynges robe or kyrtle? wyll it not appeare a monstruous sight vnto us?

Howe if the vnright and disordered vse of suche thynges as are but signes of theyr office and ministeries dooe so greatly move us, why then are we not a greate deale more mouche to see their offices turned cleane cam, and mysordered? Certes if either kyng or bishop dooe any thyng primarily, they must have respect to nothing els, but to the health and construacion of the people. For if they dooe theyr dutie aright, either they admonishe suche as are out of the way, correct suche as have done amysse, or comforte the dismayed, or kepe under the proude and hye mynded, or styre vp idle persons, or make those that are at variaunce frendes and louers againe. This is the very office of kynges but specially of the euangelike kynges, who in no wise ought ambiciously to desyre this worldly kingdome. And forasmuche as the Lorde Jesus was in deede both a spirituall and a temperall kyng (although he expressed in yerth but a spirituall kingdom alonely) it is both theyr partes to dooe what in thé lyeth to counterfaite and follo we theyr prince.

He wholly gave himself for vs. And howe then for shame dare any that calleth himselfe Christes vicar, lyue onely to his owne priuate wealth and commoditie? Christe whether he were in the temple, or in the Synagogue, or were abrode, or tarieth at home in his seuerall house, or were carryed by water, or continued in the wildernes, did nothyng elles all his lyfe long but playe the parte of a sauiour, of a comforter, of a well dooer. He taught the multytude, he healed the diseased, he cleansed the lepers, he restored the sicke of the palsey, the lame and the blynde. Further he chased awaye hurtful spirites, rayseth the dead, deliuered those that were in peryll, filled the bellies of the hungry, reproued the Phariseis, defended his disciples, and also the synner that so lauishely poured out her ointmente vpon hym.

He comforted the synfull woman of Canaan, and her that was taken in adultery. Perule all the wholle lyfe of Jesus, and it shall euidently appeare that he neuer harmed any bodye, notwithstandyng he had so manye hurtes and displeasures done to hym of others, and that he coulde easily have bene auenged yf it had pleased hym.

he euery where played the sauiour, euery where the well doer.

He restored Malchus eare agayne whiche Peter cut of with his sworde. He would not haue his safegarde defended with the left hurte or displeasure that myght be to any body. He made Herode and Pilate at one, hangyng on the rosse he saued one of the theues. When he was dead he brewe the capteyne of the garisone vnto the christian profession. This was the very office and parte of a kyng, to do all men good, and hurte no bodye. His example all christian princes ought as mych as they can, to folowe. And forasmuche as your grace is called the moste christian kyng, the very name and title self that is geuen your highnes, ought specially to moue you to expresse in all your doyngs, as nere as ye can possyble, the prynce of all princes, Christe. But what spaccle of shame remayneth there in those persons, who albeit they haue a pleasure to be called the vicaes of Christe, doo notwithstandyng require to haue I saye not their lyfe or dignitie, but their auarice and pride defended with greate effusion and shedyng of christian blood? And this wyse I (right noble prynce) not for to defame or reprouе any bishops (albeit I woulde wishe of God that there were not some christian bishopes of whome these wordes myght be iustely spoken) but onely to shewe wherein ꝑ true dignitie of kynges and bishoppes consisteth, to the ende that both of them knowyng and maintenyng their owne dygnitie, maye happily passeouer this transitorye lyfe to Goddes pleasure and contentacion. But muche farder are those euangelyke pastoures from doyng their duyre, who, where it had been their parte to make princes beyng at debate and variaunce at one againe, do of their owne accorde incense them to warre, and as it is an old prouerbe, do cast brandes vpon the fyers of flames of battayle. Surely yf euer it were nedefull for a good pastour or shepherde anye where to prouyde for the safegarde of his flocke vb the losse and spendyng of his lyfe: if the example of that chiefe shepherde Christe, in whose stede they are, were any where to be expressed & followed, here chiefly ought they to haue doone their duyre, where so greate a sea of mischieffes gushethe and floweth out into the worlde. But howe chaunceth it that among so great a nounber of Abbates, bishops and Archebishops, and Cardinals not one stepperth foorth that dare putte, yea euen his verayelyfe in hasarde, to make an ende of this greate stirryng and troublous busynes of the worlde? Howe happily dyeth he, whose by his deathe causeth so many thousande mennes lyues to be saued? There is no creature a thing, then is that fyghtyng hand to hande, and bucherly mangyng and cuttyng of sweard players: And yet was antiquitie so fondly delyted with this syght, that the moste naughtie and detestable example remaynyng of the vse of the Gentiles, continued a long season, euen among christen men, namelyin the Cite of Rome, which coulde not yet forgere her old paganitie. But that this manoure of fyghtyng is vtterly set asyde, we maye thanke (as wytnesseth the historye called the tripartite historye) one Telemachus a manne of their order and profession, who for christian simplicitie, and a desyre they had to leade a solitarye lyfe, and to eschewe the companye of the frefull multitude, were commonly called monkes or solitarye persons. This Telemachus came for this purpose out of the easte parties to Rome, and entryng into the place (whiche was called of them Theatrum, that is to saye, a place ordayned to beholde shewes and pastimes in) when he sawe two armed men

come

come into the fighteyng place, and aboute to fry one another, he leaped be tweene them as they were in their furye and rage, crying and saying with a loude voyce: What doo ye brethren? why go ye about lyke wylde beastes to murther one another? To make shorte tale, whiles the good man woree about to save both their lyves, he lost his owne, beyng slayne to death of the people: So muche dyd the boyeng multitude set by thys cruell lye passtime and pleasure. But what came of this? Honorius the Emperoure assone as he was informed herof, commaunded this maner of flewyng the people passtyme by couplyng or matchyng together of swarde players, to be lefte and utterly abolysshed. Now we marke me well howe vnhonest a passtyme it was, and how many thousandes had by reason therof bene miserablye slaine and murthered, and then shall it evidently appere how muche the worlde is bownden vnto this one manues death. And for this facte was Telemachus worthely canonized and made a saincte. How muche more then by all ryghte and reason shoulde he deserue to have lyke honoure gyuen hym, that woulde adventure his lyfe to pacte so mightie and puissaunt prynces, that thus warre and fyghte continually one agayne another? For the common wealth suffereth no greate losse of a swerdplayer kyll a swerdplayer, and one vngracious warlet slayeth another: And yet as prynces cannot be mynyes together without ye vtter verrtinew and annoyaunce of the whole worlde: so concratlynge may they with lesse iopardy be parted, then Telemachus parted the swerde playe matchyng because they are christen men, and secondarily because the more noble courage and stomarke they vse of, the more tractable they are, yf any bishop, or ys any other prelate of the churche go aboute to persuade them without craft or dissimulacion. Now yf any chance vpon suche a prince as can by no meanes be intreated, but is of a tyrannous and cruell nature: then let hym consider how to the greatest hurt and displeasure that the cruellest tyranne in the worlde is able to do, is but death.

And where I praye you shall the successoure of the Apostles showe an example of an Apostolyke spirite, yf they showe it not in this caste? Some will here saye: What shall my death profyte, yf I have not my desyre? I answere: Christe the rewarde gyver will not see his champion to lose his rewarde. Albeit many tymes death obtayneth, what lyfe could never bring abour. For the death of vertuous men is of no small power and efficacie.

I wyll not here stande in the recall of olde examples whiche are innumerable. John Baptist was beheaded for his franke speakyng: but al princes are not Herodes: not all have not suche peramours as Herodias was. Ambrose bishop of Millayne shranke not to suspende Theodosius the Emperoure out of the churche for his cruel and rashe sentence agayne the Thessalonians, and after he had sharply rebuked him, and commaunded hym to make satisfaction, he put him to his penance. And forthwith the maiestye of so myghtye a prince gave place, and was obedient vnto the auctoritye of a bishop.

The holy man Babylas Bishoppe of Antioche attempted to bee lyke fruitfull againste a kynge whiche had murthered an innocent, and he was slayne for his labour: but anon as he was dead, he began to be feared not only of the heathen Emperour but also of the temples, whyche wer as yet in their dayes worshyped for Goddes. I have (ryght excellent prynce) suche an opinion

[illegible]

[illegible]

[illegible]

his paraphrase upon Quixote

[illegible]

by Cad

beaten out and auoyded, it maye [illegible] made to [illegible] and peace [illegible] of all our myndes [illegible] and [illegible] because [illegible] beyng agayn [illegible] that [illegible] And [illegible] better that [illegible] of all good men to that ende [illegible] to helpe the [illegible] that is to ſaie [illegible] that they [illegible] of the biſhoppes [illegible] the place of [illegible] of the Doctours and Deuines [illegible] about to oppreſſe the [illegible] and [illegible] our [illegible] and [illegible] made [illegible] of the Apoſtles [illegible] bloude [illegible] Chriſtes [illegible] and Chriſtes [illegible] without [illegible] againſt [illegible] againſt [illegible] as the [illegible] and [illegible] of the whole [illegible] vnto [illegible] in heauen and [illegible] earth, [illegible] the people [illegible] that they [illegible] and [illegible] that they [illegible] and [illegible] of the [illegible] at a poinct and come to nothyng, if we conſider the greatneſſe of the whole

worlde,

wolde. Wherfore lokke by what ordes it first begame, by what meanes it was erected and stablished, by what meanes it was repaired, brente, enlarged, brought into narrowe rowme, and finally stablishe it again, being suitable and accordyng thereto. Sorte therefore wrote I moste christian prince, of a pure style and good meaning, neither reprehendyng any man, fewer I beare all men my good will, neither flatteryng with any dissemblyng, but one beside I (the natural) at no manyes hande. Almighte God graunte your highnesse well to face, vnder the sceptre of Christ Iesu our lorde,

Amen.

The Prefyce of S. Marke written by S. Iherome

MARKE the euangelist and interpreter of Peter, being desired of the brethren at Rome, wrote a boke of the gospel according as he heard Peter preache. When Peter had ended his sermon, he ministred, that the same Peter after he had heard it, did allow it, and gaue authoritie, because it should be red of the congregacions as ordeined. Clement the fifte boke of his worke called Hypotyposes, of this Marke, [illegible] and Peter in his first epistle, which he wrote at Rome, mayke mention, by a figure, of Babylon, meanyng Rome, hard by the same. Wherefore the congregacion of them in Rome at Marke, are companions of vertuous labour, and do both sayde in one. Also Luke the euangelist that was left behind in Greece, and Marke, both at Rome, and in Italie, preached. Marke, at Alexandria, where he dyed, and was buried, and Luke, in Boetia, dyed in Bithynia, full of holynesse, being xl. yeares of age, receyuyng the holy ghost, and prophesyng, the xiii. yeare of the Emperour Constantine, and xx. yeares after the passion of our Lorde. Marke, the first bishop of the church of Alexandria, ordeined Anianus, his companion, in the vii. yeare of Nero, the Emperour, and xii. yeares after the passion of our Lorde. Marke, the euangelist, dyed in the viii. yeare of Nero, the Emperour, and xiii. yeares after the passion of our Lorde, and was buried at Alexandria, in whose place succeeded Anianus.

The Paraphrase of Erasmus vpon the Gospell of Sainct Marke

¶ The firste Chapter.

It is naturallye geuen to all men to desier learnyng. [illegible] learnyng [illegible] touchyng a certaine [illegible] whiche [illegible] to teache men how to leaue a [illegible] life and [illegible] to performe [illegible] promise. [illegible]

For what could man be [illegible] learned [illegible]

ſaunce of this promiſe, it is God that maketh it, and no meane meſſenger that is ſig[illegible] en by Angels, or by the mouthes of the prophetes, but the deare ſonne of God himſelf Jeſus Chriſte, whiche for oure ſaluacion came doune from heauen, & toke vpon him oure contemptible fleſh, to thentent that he beyng giltles, and [illegible] might by his paſſion and death, ſeale oure innocencie and [illegible] that he in his promiſes, and put them whole aſſuraunce in hem.

For God ſheweth hym ſelf [illegible] gracious and beneficial, [illegible] by this meanes. [illegible] great and ineſtimable benefite that he hath [illegible] whiche was ſo great that greater can none be de[illegible] [illegible] by none other than a moſt honourable meſſenger [illegible] [illegible] by his owne ſonne [illegible] the moſt kindlie [illegible] laſtie onely freely to take [illegible] that [illegible] great [illegible] and that [illegible] his holy ſpirite, [illegible] that were before ſlaues and bondemen of the deuill, to be felowes [illegible] foreuer [illegible] he hath geuen all thynges bothe in heauen and in earth.

And becauſe ye ſhould not be the more ſlacke to take this meſſage or tydynges, it is the very good tidinges called of the Grekes Euangelion, that is to ſaie a ioyful and comfortable meſſage, to comfort you, that you ſhould the more caſt the yoke and burthen of Moſes lawe.

The texte. ¶ The beginnyng of the goſpell of Jeſu Chriſte the ſonne of God, as it is written in the Prophetes: Beholde I ſende my meſſenger before thy face, whiche ſhall prepare thy waye before thee. The voyce of a cryer in the wildernes: Prepare ye the waye of the Lorde, make his pathes ſtraight. John did baptiſe in the wildernes, and preached the baptiſme of repentaunce for the remiſſion of ſinnes. And there went out vnto him all the lande of Jewry, and they of Jeruſalem, and were all baptiſed of hym in the riuer of Jordan, confeſſyng their ſynnes.

And albeit ſumme men haue ben wont to make a further rehearſall of this ſtory of the goſpel, and begynne the ſame with the conceiuyng and birth of Jeſu Chriſte, yet me thinketh it ſufficient, that I maye be bolde to take the beginnyng of John Baptiſtes preachyng. For like as the day ſtarre goeth before the ſonne riſyng, ſo appeared vnto the worlde before Chriſtes preachyng, not by chaunce and fortune, but by Goddes prouidence, ſtirryng vp the myndes of the Jewes to looke for Meſſias that was ſhortly to appeare, yea and ſo poynted him vnto them with his fynger, when he came. The whiche John the prophetes many hundred yeares before, prophecied and tolde before ſhould come. For the ſame prophetes whiche prophecied and ſpake of Chriſtes commyng, ſpake and prophecied alſo of John, the forerunner of Chriſte. For in Malachie the prophete, God the father ſpeaketh vnto his Sonne in this wyſe: Lo, I ſende my meſſenger before thy face, who ſhall [illegible] euen as [illegible] ſhall come, and take on the office of preachyng the goſpel. And likewiſe the prophete Eſay concernyng the preachyng of John ſaieth: The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde, make ſtraight his pathes. In ſemblable wiſe the [illegible] the commyng of the [illegible] to [illegible] whom he commeth, and [illegible] [illegible] his comfortable. [illegible] the ſame appro[illegible] the ſonne of God, who was not yet knowen vnto the

the world should begin to rule upon him chief ministration, for the which he was unto him from heaven into earth. Wherefore being as the priesthood hath properties and to be priest, praieth the forerunner baptising in his desert not that he hath thereby made a water fonnes but only ministrith unto them to be repentance, that forsaken the unrighteousness their burnt should greatly better his teaching, whereby only baptisith with water and fire taking away at once sinne, faith in him all sinne enbolding men's hearts with heavenly grace, which he poureth out of him it as out of the well and fountaine thereof, firstly delivering from bondprisonnesse, first giving redemptionnesse, firstly delivering from death, and firstly giving everlasting. The greater that the four evangelists have written of Christ into mankind, the grudgers of all their purchasement be that have nought by the same to benefit was offered them. And lo and behold, John came before to prepare and to pose all men by the carnal baptisme to be [illegible] baptisme of God and to cause them to repenting and making them afraye be for christe, and have their sinnes forgiven and he ayde gave them to, ensuring, that christ had and the kingdom of God, here at hand. For he was not the light that should be light men rightly than which commeth into the world, but a messenger of the light that anon after should appear. For was not the prophets unto which should take away sinnes, and give breath, but made them inwardly to tremble in their conscience, in that he declared how christ the great benefit they should in. Christ be seized by all members before to the greater better of everlasting salvation, he pure being to the them, how or was not letter of the world by our God, he should be sent to Christ. For he was not for, forgiveness but to forbearance of the bridegroome to make and call by all men to write the bridegroome cumming. For was not the forme of God but a bore forbearing the forme of God, who anon after should be christ into the world, he was a freer in able. In remember that the christ of Israel should not abide the house of God, when he spake unto them. John being a minister by office he have the labor and grace, and as a man mingled of body, but been in a power of the prophets because in his preaching he manaced all men with everlasting death and damnation, whereby they should forsaken from their sinful living. And against this had he of the new, that he manth not the propiete sacrifices burnt offerings, bolters, atteflings but to baptisme, and repentance of the former life, and that the mysteries be the more meritful whereas was already rain and pitiful. Who should truly forgive all men their offences that should put their whole trust and on christ to be [illegible]. The former later was written as published in Matthew and from thence he to numbereth the beginning of the writer. For mind christ for, the all the world, that shall be mother to be partaker of the grace of the gospell which compendiously gruntbal rangers. Jerusalem great cities are riches, bitterness, pride, pride and arrogance. But Jerusalem had in it a famous temple, by reason whereof he was not a little proud and daring. The same city had also carnal sacrifices, whereunto the people resorted. Furthermore it had before them, obstinacies of the labours, a particular order of meters, and other ceremonies, whereby the supposed that men was justified and made righteous before God. Finally there lay high number priestes and differing orders. That people before the baptisme of the gospel must utterly have apart all

truſt and confidence of theſe thynges, he muſt forſake all. [illegible] her temple, her [illegible], her preiſthod and phariſaical holines, and [illegible] depart into the deſerte, where he may heare the moſt [illegible] [illegible]. And now to retourne to Iohn he [illegible], for he made a great [illegible] with his crye and preachyng [illegible] places, and called to the waters of Iordane [illegible] out of all the countreis of Iewrie [illegible] of Ieruſalem [illegible] a great [illegible] of [illegible] [illegible] and did alſo baptiſe [illegible] of them [illegible] as it were a [illegible] figure. The very order of the [illegible] to the true chriſtian [illegible] by this name [illegible] good [illegible] the religion and attendyng [illegible] in the [illegible] [illegible] the Chriſtian muſt be [illegible] the doctrine of the [illegible] and [illegible] of God [illegible] and [illegible] to appeare [illegible] to the [illegible] is a great [illegible] to the [illegible] of health, if the [illegible] not [illegible] of light [illegible] and vertuous lyuing [illegible]. The preaching of Iohn, ſignifieth [illegible], or [illegible] by [illegible] the baptiſme of water. That he [illegible] but [illegible] the grace of the goſpel [illegible] the market [illegible] as though [illegible] make a man cleane in the ſight of almightie God. [illegible] baptiſme do not make a man cleane in ſoule [illegible] proude and arrogant. Happy therfore are [illegible] waſhynges, and [illegible] the waters of Iordan [illegible] the Hebrue tongue [illegible] as muche to ſaie, as the floude of iudgement. For it is not [illegible]. Thus is that ſame purifiyng [illegible] out of two fountaynes: that is, out of the knowledge of our [illegible] and of the [illegible] goodneſſe of god. This is that baptiſme of repentaunce and floud of teares which [illegible] out of the moſt inward partes of mannes

hart

[illegible]

the goodnes of god.

¶ John was clothed [illegible] The testimony

[illegible]

[illegible]

worst footed benefits [illegible]

[illegible]

b.ii. He

He is behynd me in tyme and after the eſtimacion of the worlde of muche leſſe [illegible] than thou. I am but [illegible] in heauen a power that [illegible] impoſſible to [illegible] but [illegible] the office of [illegible] [illegible] the father of all thinges. You ought to honoure hym. [illegible] and [illegible] to be [illegible] he ſhall teache you heauenly maters. I [illegible] as [illegible] the bodie with water [illegible] but [illegible] For as [illegible] Another [illegible] betwene the [illegible] betwene [illegible].

[illegible]

¶ [illegible] Jeſus came from Nazareth of Galile, and was baptized [illegible] [illegible]

After that John had [illegible] of his ſentence [illegible] moued and ſtirred vp the [illegible] of a great nombre of theym to come [illegible] that was [illegible] came [illegible] [illegible] of [illegible] the [illegible] whiche [illegible] men [illegible] he had bene [illegible] the nature and propertie of a [illegible] to [illegible] [illegible] [illegible] that [illegible] he ſet his ſeate in the [illegible] to be [illegible] was [illegible] when that [illegible] and was [illegible] theſe [illegible] the [illegible] [illegible] the [illegible] men [illegible] of [illegible] out of [illegible] the [illegible] of [illegible] came as one of the [illegible] to the baptiſme of repentaunce among ſynners, [illegible] without [illegible] [illegible] to be [illegible] accordyng to the [illegible] after the [illegible] to receyue [illegible] baptiſme teachyng [illegible] that [illegible] to [illegible] redy to be a miniſtre and preacher of the goſpel [illegible] [illegible] to the increaſe of vertue and godlines. [illegible] thinges [illegible] with the [illegible] that be [illegible] that a preacher of goddes worde [illegible] by [illegible] apparell [illegible] conuerſacion [illegible] was [illegible] perfection, and [illegible] from the [illegible]

[illegible]

faſhion then this, for that he differing nothing at al from other, neither in his apparel [illegible] [illegible] [illegible] [illegible] [illegible] made and [illegible] [illegible] [illegible] towardes al men [illegible] [illegible] [illegible] the [illegible] of [illegible] [illegible] that is of higher perfeccion [illegible] is [illegible] the grace of the goſpel then that [illegible] procedeth from the [illegible] nes of [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] make the [illegible] to knowe [illegible] was the [illegible] [illegible] ſet out unto us [illegible] [illegible] [illegible] the trueth and [illegible] of al that [illegible] and the prophetes [illegible] of thynges paſt, and to make us as [illegible] with the [illegible] to have [illegible] expectacion of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and upon [illegible] [illegible] [illegible] and [illegible].

[illegible] [illegible] [illegible] by the [illegible] and [illegible] of god [illegible] [illegible] [illegible] [illegible] [illegible] of al the prophetes of the [illegible], [illegible] [illegible] of the [illegible] [illegible] [illegible] of the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] his [illegible] perfeccion [illegible] [illegible] and trade of [illegible] as [illegible] later [illegible] he was tempted [illegible] [illegible] [illegible] when he came to baptiſme [illegible] [illegible] [illegible] [illegible] and [illegible], [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] that the prophetes had prophecied of [illegible], [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of his [illegible] baptiſme [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] before god [illegible] and moderate of [illegible] [illegible] [illegible]

be the gates of heauen. ¶ There was a viſible ſigne ſhewed vnto mannes ſyght [illegible] what maner of membres that heauenly ſpirite [illegible] and vttered. The ſpirite of the deuil, and the [illegible] membres as are ſuche puffed vp with pryde & [illegible] but that heauenly ſpirite [illegible] with thoſe whiche are ſymple, meke, and peaceable. There is nothing [illegible] harmles and more without gyle than the doue, nothing whoſe nature is more agreable with [illegible] and [illegible]. It was playnlye expreſſed & ſet out [illegible] by the corporall figure, what is ſpirituall [illegible] in al them that [illegible] and pure faith receyue the doctrine of the goſpel.

The doue [illegible] water, but the [illegible] throughe annoynted [illegible] grace [illegible] the doue abode ſtill vpon the crowne of the lorde [illegible] that [illegible] is geuen to all other [illegible] men and [illegible] after the meaſure and proporcion of their faith. So it is [illegible] was the continuall [illegible] grace [illegible] he had [illegible] of grace, and [illegible] vnto he. ¶ Then [illegible] the voice of the ſame of [illegible] ſonne of God. The [illegible] vnto Chriſt was of great weight and authoritie [illegible] the [illegible] greater was the teſtimonie of his father [illegible] whoſe [illegible] ſounded doune from the heauens, ſaying: Thou art my beloued [illegible]. For [illegible] ſpirite of God is not [illegible] but [illegible] faith [illegible] of God.

The ſpirite of man [illegible] and [illegible] vp [illegible] nothing, but that [illegible] that they that haue the ſpirite [illegible] with the ſpirite of God [illegible] of man [illegible] that is to ſaye [illegible] that they are not aſhamed [illegible] and [illegible] of the [illegible] more better and pleaſaunt [illegible] goſpel.

The texte. ¶ [illegible]

[illegible] Jeſus [illegible] in himſelf what he would haue vs to [illegible] was brought [illegible] of the [illegible] into [illegible]. There he made his abode fourtie dayes, and as [illegible] in prayer and faſtyng, and in the meane ſeaſon was tempted of the deuill: whom after he had [illegible] and ouercome [illegible] vnto [illegible] the beaſtes [illegible] the [illegible] by the [illegible] and [illegible] of [illegible] by the [illegible] of [illegible] that Chriſte [illegible] than in [illegible] he [illegible] beaſtes, vtterly abſtaynyng from al [illegible] and [illegible]

taken

taken of the company of men. There had bene no daunger for hym yf he had bene conuerſaunt [illegible] of people, but he [illegible] howe expedient it is [illegible] to eſchewe the companye of the common ſorte, vntill he haue ſufficiently tamed the fleſhe and ouercome the deuil, and by continuall [illegible] and [illegible] prayers, made hym ſelfe ſtrong [illegible] be conuerſaunt [illegible] as are more noyſome then [illegible] beaſtes. [illegible] kept company [illegible] were alwayes preſent [illegible] all the [illegible] pleaſures of this worlde [illegible] heauenly pleaſures, [illegible] the [illegible] [illegible] Chriſt hath ſhewed the [illegible] of the tauerne. Thou muſt [illegible] take to thee armure and weapon [illegible] the deuil and the fleſhe. [illegible] But yet the wildernes [illegible] chaunge to [illegible] the deuill [illegible] when thou haſt [illegible] at the length [illegible] to the miniſtracion of the ghoſpel, ſpecially yf thou [illegible] that the ſpirite of God [illegible] the thereunto.

Our Lorde Jeſus was meete to preache the ghoſpel, then which [illegible] is none of greater perfeccion. [illegible] example [illegible] the lawe of Moyſes had her tyme. There was alſo a tyme [illegible] of the euangelical [illegible] the ſhadowes of the olde lawe [illegible] awaye, and the carnall [illegible] geue place vnto the ſpirituall [illegible]

hath her vertue. ¶ And as in tranſformacions and naturall chaungynges of thynges there is a certaine meane whiche hath ſome affinitie with bothe the extremes to the intent that thinges of muche contrarie nature maie the better be tranſformed and tourned one into another: Euen ſo Iohn came as a meane betwene the carnall lawe of Moſes and the ſpirituall lawe of the goſpell, to the ende that men might the ſoner be tranſfourmed and brought from the [illegible] litterall ſenſe of the lawe to the ſpirite and true meanyng of the ſame. For grace is not a ſodayne and immediate chaunge of nature: but in this tranſlacion [illegible] there came betwene both to make as the [illegible] [illegible] [illegible] [illegible]. Muche lyke as among as the preachyng of Iohn [illegible] as muche as it did [illegible] [illegible] to Chriſt. [illegible] Ieſus ſaid he ſhould [illegible] to contende with Ieſus [illegible] the lawe, [illegible] the ſame [illegible] perfect [illegible] he ſhewed his [illegible] [illegible] gathered [illegible] but [illegible] then [illegible] of Iohn [illegible] is better then no man can [illegible] of a mayſter [illegible] haue ben before an other [illegible] that after that Iohn was caſt into priſon for his preachyng [illegible] then did Chriſt as it were ſucceade hym & come in his place. It is meete that the [illegible] and that [illegible] ſpirituall [illegible] the vnperfect goeth before, and the perfect cummeth after. [illegible] the propertie of [illegible] grace [illegible] [illegible] after [illegible]. The ceremonies of the lawe [illegible] [illegible] yet [illegible] and the light of the goſpell [illegible] [illegible] Ieſus Chriſt [illegible] to preache [illegible] [illegible] began to ſhyne out of [illegible] [illegible] Ieruſalem [illegible] to [illegible] this preeminence whiche [illegible] [illegible] yet [illegible] to haue a perfect good lyght, and [illegible].

[illegible] thinges whiche came not to paſſe by chaunce [illegible] [illegible] of thinges to be done [illegible] [illegible] that the [illegible] at the appearyng of the [illegible] light of the goſpell, he [illegible] [illegible] his lyght. [illegible] it ſeemeth that the [illegible] parte of the [illegible] and [illegible] through the grace of the goſpell. [illegible] Chriſte that [illegible] the true head of the whole congregacion, whiche [illegible] of all nacions of the whole worlde.

[illegible] is this that Ieſus preacheth the kyngdome of God in Galilee. [illegible] he maketh a ſignificacion that the grace of the goſpell ſhall forſake the [illegible] Iewes and go from them to the Gentiles, becauſe the Iewes [illegible] that [illegible] [illegible] of by the goſpell [illegible] the [illegible] of the whole [illegible]. For this [illegible] [illegible], [illegible] a [illegible] [illegible]. [illegible] grace [illegible], and [illegible] [illegible]

begyn

[illegible] Before are they gone and Jeſus cummeth after [illegible] and preacher of the grace of the goſpell. Therfore [illegible] the [illegible] preache [illegible] to the intent they [illegible] and heauenly doctrine. Let the Jewes [illegible]

[illegible] he begynneth to ſet furthe his doctrine [illegible]

[illegible]

Yet [illegible]

[illegible]

pentaunce for your former life and ſtedfaſtly beleue the goſpel. Neither is there [illegible] the lawe [illegible] and muche to be [illegible]. I meane [illegible] you haue no nede of [illegible] and repoſe your [illegible] in the [illegible] who doubtleſſe will perfourme what he pro[illegible] [illegible] beleue to enioye the pro[illegible] [illegible] promiſe.

The texte. ¶ As he walked by the ſea of Galile, he ſawe Simon and Andrew his brother, caſtyng nettes into the [illegible]

After the Lorde Jeſus had with ſuche wordes moued and ſtyrred vp the myndes of the Jewes to receiue the newe [illegible], and becauſe of the [illegible] he began after them [illegible] to gather ſome diſciples, but [illegible] and [illegible] preachers, and of [illegible] degree, to the entent that when he [illegible] conuer[illegible] [illegible] kyngdome was [illegible] good. Therfore as he [illegible] by the lake or ſea of Galile, he eſpyed Simon, and Andrewe [illegible] togither, and about to caſte [illegible] into the [illegible]. For [illegible] this occupacion [illegible]. The [illegible] of [illegible]. The [illegible] of the churche. [illegible] of the goſpel, which [illegible] vp into the [illegible] and [illegible] of [illegible], and [illegible]. And [illegible] and folowe me, [illegible] I will make you [illegible] after them. And as the Lord Jeſus [illegible] their nettes [illegible] as they were, [illegible]. For Jeſus [illegible] a certaine [illegible]. And goyng thence a little further, he ſawe [illegible] James the ſonne of Zebede, and John his brother, [illegible] and mendyng their nettes in the ſhippe, and [illegible] ready to go a fiſhing. And [illegible] two [illegible] he [illegible] vnto, callyng and commaundyng [illegible] that they [illegible] men [illegible] they made no tarying, but leauyng their father [illegible] with his [illegible] they [illegible] folowed [illegible]. [illegible] he began [illegible] to gather the [illegible] of his Churche, [illegible] the [illegible] and [illegible] of Jeruſalem, with all their pompe and pride.

The texte. ¶ And they came into Capernaum, and ſtreyghtwaye on the ſabboth dayes he entred [illegible] and taught. And they were aſtonied at his learnyng [illegible]

And beyng accompanied with ſuche a felowſhyp he came into Capernaum.

And

This Capernaum was a city muche flourishing in substaunce, but not so
proud by godly, and be cause, than it was wonter. Here hereupon he begaunne a
praier the pattrn of an Christiande or preacher of the gospel.

For upon the sabboth daye he entered into the synagoge and taught.
Jesus opened not the barre lables of the Scriptures but declared unto them
the true and meaning of the lawe, wyche was in dede spirituall and
ghostly. Then the people perceyved hem to be a mighte teacher, & his doctrine
to be of a nuthe sort. Christ also he was a man of our begre, & that
parcell not were but lewd in numbre by ra cals & ignorant, notwithstandinge
wondered they greatly at his wordes for that they saw that he came
bretur & not as the maner of the scribes & pharisees, which go
about in the world in a pompe of gorgeous apparell, but
wordes were pithie & full of authoritie and [illegible]
[illegible] rather speake to [illegible]
[illegible] power begynneth onlie to put forth his doctrine.

And there was a man in their synagoge which had the spirit of
[illegible] and he cryed
[illegible] and spirite he
[illegible] The scribes.
[illegible]

Jesus hereupon there was occasion minisered unto hem to worke a mirac
le for [illegible] was there arrisen [illegible] which was better [illegible]
[illegible] wicked spirite [illegible] not abide the [illegible]
[illegible] for after against his [illegible]
[illegible] Jesus of Nazarete, wyche [illegible]
[illegible] Art thou come to destroye us before the time? I know
who thou art, [illegible] Jesus the holie one [illegible] the prophete Daniel
[illegible] the time was not yet come that or [illegible]
[illegible] but yet made [illegible] to
[illegible] wicked spirite [illegible] the heads of [illegible]
[illegible] to
[illegible] man, was not to be heard of the people [illegible]
[illegible] Christ [illegible] occasion [illegible]
after [illegible] Christ [illegible] Jesus, [illegible]
[illegible] to
[illegible] the peace and departe out of the man, [illegible]
declare who Jesus [illegible] the lord [illegible]
[illegible] the man. But at his departure he tare him & cast him out with a loude
voice. So that it evidently appeared there by how he had a mayne out [illegible]
in but be force and consent of Satan power. And yet was the hard [illegible]
[illegible] of a mante possessed with the spirite of the devil. Jesus [illegible]
[illegible] the devil is wicke power and [illegible]
[illegible] sore, tormentes, tormente, hatte, battes, pitafull or the boye, [illegible]
like

lyke deuil[illegible] luſtes and appetites. Suche as are vexed with theſe ſpirites, canne in no wiſe abyde to heare the goſpel preached, but yell and crye out againſt it, as the deuil dyd ſaying: what haſt thou to do with vs Jeſu? Art thou come to deſtroye vs? [illegible] as the [illegible] of this [illegible] to poſſeſſeth [illegible], then [illegible] vtterly [illegible] when [illegible] they are [illegible] those thinges wherein they haue ſette theyr falſe felicitie. [illegible] before they [illegible] and are [illegible] troubled and as [illegible] and [illegible] to [illegible] places where [illegible] on the one ſyde feare of eternal damnacion [illegible] them to better [illegible], on the other ſyde the [illegible] of ſuch [illegible] as they haue [illegible] accuſtomed vnto, [illegible] them [illegible] and withdraweth them from theyr good purpoſe.

[illegible] yet [illegible] of deuill [illegible] to [illegible] but he went at the commaundement of Jeſu [illegible]. [illegible] the greater miracle to make of [illegible] man [illegible] of a [illegible] a pacient of the [illegible] perſone [illegible] of the [illegible] or [illegible] then to dryue [illegible] a wicked ſpirite.

[illegible] that they [illegible] out of [illegible] is this? we haue not read that euer the prophetes dyd [illegible] what [illegible] of doctrine is this [illegible] to great [illegible] folowing it [illegible] of [illegible] the [illegible] wonderful [illegible] a great fame [illegible] countrey [illegible] that [illegible] the [illegible] miracle [illegible].

The Text. [illegible] Symons mother [illegible] her by the hande, and lyft her vp [illegible] to them. And at euen when [illegible] and them that were [illegible] many that were ſycke of diuerſe diſeaſes, and [illegible] to ſpeake, becauſe they knewe hym.

[illegible] as [illegible] departed out of the ſynagoge they came into the houſe [illegible] James and [illegible] mother [illegible] ſycke [illegible] he went to the bed[illegible] the woman [illegible] lyfted her vp [illegible] the feuer [illegible] ſo was [illegible] perfecte made whole [illegible] and [illegible] as ſhe was [illegible] ſeruing vnto Jeſu, and [illegible]

[illegible] and out of ſeaſon.

[illegible]

by

[illegible]

The text.

[illegible]

[illegible]

[illegible]

[illegible] The texte

[illegible]

[illegible]

it that so willingly helpeth all that are in distresse and misery. Wherefore let be
commeth. But so great is mine unpowerednesse that I alone bringe not that,
to bee all other obtain of his most merciful goodnesse. This is perfite be-
lefe, joined with strong humblenesse of minde, and moreover procures hem
mercy of Christ. For so certaine of strong outward dye, rem with his counsel
manner, a certaine affects al pitie and compassion, therefore fresche what
affection of mind ought to be in be reborne in mers betweene the handes,
and therewith rouseth the leper, and by certaine of his fes that benefit pre-
ferred made been clean. The leper said. If thou wilt thou canst make me
clean. Jesus answered. I will, be thou clean. Our faith maketh not many
troubles, neither grutteth the charter of the gospelle be a good bide. And
if hee had scarcely spoken their words, bee cause out the bilaste was quite
gone from the man, so that no rotten thereof remained. The leper of whom
Luke maketh to touche a leper, the spiritual meaning hereof, rotteth to bee
same boutrow. He must abstaine from the company of his kinne persons
and friends, least he be infected by the contagiousnesse of their breth. But
the Lord Jesus is above the leper neither can he be infected with touching,
who purifieth whatsoever he toucheth. He touchet the leper with his
hande, and with oth he healeth his whole bodye. Let us therefore pray that
he may in ffectable wise touche our fennes with his holy worde and bee very
purifie our inward touche sinnes. O thou that bidd to haunt the company of
lepers, thou that art an adulterer, or pollute with the leprosie, come to
this manner here Jesus. For he nimmeth bulnesse from the beginne of his mercifie
and meeteth the man knowing that eyes in bisnes, as bulnesse of his sores,
prostrate the feete and lie flat upon the groundes. Crye and ca upon him, but
crye with meeke fectable sweete of heart and minde. Lord if thou wilt thou
canst make me clean. O how soon thou shalt heare their wordes, a gerne of
the merciful saviour. I will, be thou clean. After these changes torre bond
in manner before rehearsed, the Lord suffered not the man to rise to bee him but
touched him to departe, commaunding him straight to bee of nothing of that
matter to any creature living, but rather go to get the priest, and to the
priest to be purified by his judgement according to the ceremonies of the law but
thou shalt subject to be a leper. And if he grut murmure that thou art cleane
from hence of the leper, then offer that sacrifice that Moses hath commaunded to be offe-
red of those that should cure to be delivered thereof. Thus shalt thou work
more profitable the good benefit to bearing the rod if thou straightwayes
delivery bee that thou art made cleane. For so the man is that ap-
peare, even unto the priestes them selves, witnesse bee unto the benefiters,
that then shall a leper, and hath bene cleansed without either help of the
physitians, or rites of Moses lawe, by bare worde of mouthe and touche one lit-
le finger. Yet hereto bee there is one profit that lacke perfit their purifie:
who can refrie cure leprosie, or thought it to be ffectable? Christ hath set a
bare worde a bo truly to bee the same. This is meete to bee perfect in Christ of a
leper cleane in bodye and bee made to be purifie, and bee fear and subject to be
cleansed of all spotte. And when after he commeth not that order but publicke
transgresseth here, respecting herein the sabbaths and many other changes of Jesus. He was
well here after. He bee the man as he was commaunded in the aforesayde
and in the other, nothing regarde the Lawes commaundement. Surely for
that

[illegible]

Thy

¶ The .ii. Chapter.

FOr whitherſoeuer a man fleeth, vertue doeth folowe her ſame, and glorie foloweth [illegible] euen as the ſhadowe foloweth the body. For he that is [illegible] can not be hid [illegible] one maner of man and [illegible]. And as there is alwaies light [illegible] the body at [illegible] commeth [illegible] to what place ſoeuer that god [illegible] commeth there is alwaies great reſorte of people. [illegible] was no wonder [illegible] the [illegible] of this world was [illegible]. And yet the perſon in whom [illegible] the power to worke the miracles of the Goſpell, [illegible] to auoyde ſuch places where [illegible] people [illegible] to [illegible] hym for that [illegible] when [illegible] to [illegible] and to all men good [illegible] by nature to haue [illegible] and be [illegible] it to paſſe that [illegible] the good [illegible] to ſuffre [illegible] to praiſe the [illegible] at his handes.

The texte. ¶ And after certaine dayes he entred into Capernaum againe, and it was noyſed that he [illegible] to receiue them, no not ſo muche as [illegible] [illegible]

Wherfore [illegible] ſekyng [illegible] bothe to flee [illegible] glorie and alſo [illegible] to do good to [illegible] after certain dayes [illegible] againe to Capernaum, from whence he [illegible] to be [illegible] by reaſon of the great [illegible] of the people [illegible] about the gate of the houſe where he ſoiourned. For as he made [illegible] and preached [illegible] and the [illegible] of [illegible] as it were [illegible] Capernaum to be his countrey, bothe by his [illegible] there, and alſo by ſhewing of many [illegible] in the ſame [illegible] kepte [illegible] in a houſe [illegible] it was [illegible] that he was [illegible]. But as the [illegible] can not be hid, ſo the Lorde Jeſus can not be kepte [illegible] and ſecret. The rumour [illegible] perſons [illegible] abrode [illegible] the houſe. And [illegible] a multitude of people that [illegible] houſe [illegible] the porche, and [illegible] the place about the [illegible] was not ſufficient to receiue them. [illegible] houſe [illegible] that houſe is the churche. For Capernaum [illegible] Jeruſalem [illegible] Jeſus out of the temple, and among the [illegible] the kyngdome of [illegible]

pen suffereth violence, and the multitude of all sortes of people entreth into it after a certaine forcible fashion. ¶ In the christian [illegible] ought all [illegible] greatly desiryng to be admitted into the Lordes house, [illegible] gyng and thirstyng after the righteousnes of the kyngdom of heauen. And Jesus [illegible] with no maner from this house neither poore nor riche, whiche [illegible] so that he had a vehement desyre to heare hym. [illegible] the Lordes teachyng, he that we ought alwayes chiefly to care for our soule health and secondly for our bodyes. [illegible] of all [illegible] the doctrine of the gospell, wherewith the diseases and maladies of the soule are cured. For [illegible] as are disposed to geue all [illegible] the poore [illegible] of their goodes [illegible] exposition [illegible] make them the [illegible] and then departe [illegible] But the same [illegible] that they are more [illegible] of [illegible] are expedient for the body [illegible] that [illegible] the lord [illegible] be by the [illegible] that [illegible] for that [illegible] by the one and by [illegible] And whiles Jesus was teachyng, and [illegible] house [illegible] of them, [illegible] there came vnto hym [illegible] bryngyng [illegible] that was sicke of a palsey, whose [illegible] partes of his body through the violence of the disease, that he could not [illegible] of his bed, but was faine to be caried thither vpon fower mennes shoulders. Here hast thou [illegible] set out the very image and figure of a [illegible] made vnable [illegible] and [illegible] that it can in no wise [illegible] to do any thyng that is good and godly, but [illegible] in the bedde of [illegible] and [illegible] any thyng that is [illegible] Nowe when they came to the house they could not [illegible] of people that [illegible] about the gate and porche, beyng [illegible] to the syght of Jesus, they lifted him vp vpon the house, And after they had [illegible] and made a way [illegible] bed and all, with a long corde, and layed hym at the feete of Jesus, nothing doubtyng but that he of his great mercie and goodnesse would [illegible] if he [illegible] once cast [illegible] vpon hym. And beholde how he lyeth in his bedde [illegible] impotent, and benummed in all his membres. Jesus sawe this miserable persone [illegible] before he was broughte [illegible] and [illegible] ryght well the great faith of them that brought hym [illegible] without [illegible] vnto them by whom he had [illegible] carye home his bed again. But he [illegible] that perfite [illegible] to [illegible] what great strength and efficacie [illegible] the father. The disease was incurable and of long continuaunce [illegible] very cumbersome. And [illegible] with [illegible] put them in [illegible] hope to obtaine [illegible] before [illegible] the more pitie and compassion [illegible] in a miserable case that thus lacked the vse of all his membres, but more miserable was his soule beyng in

ſubiection and bondage of ſinne. They looked after nothing els but that the poore wretche ſhould be reſtored to perfite healthe [illegible] which was a thing farre aboue mannes power. But Jeſus beyng beſide [illegible] notable faithe and therfore willing to make them all [illegible] perfecte whole, ſaieth vnto him [illegible] Sonne thy ſinnes are forgeuen.

The texte. But there were certayne of the Scribes [illegible] and reaſonyng in their hertes, [illegible] who can forgeue ſinnes but God onelye, [illegible] the bedde, [illegible] before them all, inſomuche that they were al amaſed, and glori[illegible]

There were preſent in that aſſemblie certayne Scribes, who for the knoweledge [illegible] the lawe [illegible], but rather more [illegible] to ſuſpecte [illegible] agaynſt him. They had [illegible] of the bokes of the Prophetes [illegible] it perteineth to God alone to pardon ſinnes. For the prieſt doeth not [illegible] but maketh interceſſion [illegible] for other mens offences, and [illegible]. Becauſe the Scribes knewe this right well, [illegible] and [illegible]. What [illegible] that he ſpeaketh, [illegible] Aaron nor any of the auncient Prophetes [illegible] to ſpeake. For [illegible] thy ſinnes are forgeuen, [illegible] perſon [illegible] that taketh vpon him [illegible] power. The lawe [illegible] offences to be puniſhed [illegible]. In other lawes there are [illegible] is made with [illegible] or [illegible] other kyndes of ſacrifice, or by the mediacion or interceſſion of the prieſt. But he [illegible] nothing [illegible] at once forgeueth all [illegible] worde of mouth. The thing that he taketh vpon him [illegible] perteineth not to manne. [illegible] power [illegible] ſynnes. [illegible] they were offended [illegible] of his manhode that they ſawe, and therfore [illegible] of him [illegible] darkeneſſe of their own [illegible]. Neither had the vulgar people any grete [illegible] opinion of him [illegible] to perfite [illegible] the other were. [illegible] who [illegible] harde to the lette[illegible] were farre from the ſpirite and true meanyng therof [illegible] the more [illegible] becauſe [illegible] that [illegible] thing [illegible] amonge [illegible] who are [illegible] for teachyng of one that is [illegible] that to them which hath [illegible] in the lawe, and [illegible] to becauſe in teachyng of the ignoraunt there is but one labour to be taken, [illegible] the [illegible] to forget what he had learned before, [illegible] of a certaine [illegible] kepte in theyr ſtomackes [illegible] of the people [illegible]

they

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

not be there good but rather with all ye riches they offered to bestowe on them
for the cure. After they had a great losse, forgot the truth in hope that
ye be the weaker part, grace put to take them, receyuing in the land of
Gadarene were taken vp one of two parts but ye whole herde ran hedlong
vnto the sea. Dismaie was it plainly appeared in ye beholders
vnusually and was bound to leave a dead carkase and forget more good
thinge. This kind of people manye times praieth and then praieth
fasteth and [illegible] of the word. [illegible] as in
[illegible] but that he was in this vnfortunate [illegible]
[illegible] to be put hence, [illegible] which to put out
of sight would not moue to compassion who would not be [illegible]
to be in [illegible] dead. Then after this notable [illegible]
[illegible] with the [illegible] and [illegible]
[illegible] of the power of that mouse loue. Their power are [illegible]
entangled without modestie, [illegible] of [illegible] things, and worldly
[illegible] so much that [illegible] bound but [illegible]
[illegible] of [illegible] with a [illegible] other be hard
[illegible] to [illegible] not [illegible] to [illegible]
[illegible] to help him but as [illegible] Christ
[illegible] about [illegible] and [illegible]
[illegible] of the [illegible] which [illegible] to carry
[illegible] great [illegible] the [illegible] would be [illegible] because it is altogether [illegible]
and [illegible] by superfluitie, by carnall pleasure, by inordinate [illegible] of
[illegible] and worldly riches, [illegible] no [illegible] or [illegible] to [illegible]
[illegible] the [illegible] of this world, to the loue of heauenly riches. This
altogether fastened to the naughty lust of carnal lustes and [illegible]
[illegible]. And being in this case [illegible] parish manner [illegible] to hope
[illegible] Christ [illegible] able with his almighty commaundement to put away all
the [illegible] of this [illegible] [illegible] might to [illegible] but this physitian
[illegible] but not without a great [illegible] which
may be [illegible] such [illegible] that this person was [illegible] for the [illegible]
of other men. Christ [illegible] not with [illegible] but [illegible] their carnall [illegible]
[illegible] [illegible] parish [illegible] and [illegible] of Christ [illegible] requireth is [illegible]
effectuall and no [illegible] [illegible] [illegible] great [illegible]
[illegible] but [illegible] such as the natural affections of men [illegible]
[illegible] be [illegible] all his [illegible] and [illegible] [illegible]
[illegible] and [illegible] in [illegible] God requireth of [illegible] [illegible]
[illegible] [illegible] Christ [illegible] and [illegible] in [illegible]
[illegible] [illegible] make the [illegible] but God alone. [illegible]
[illegible] of his [illegible] goodnes hath [illegible] to [illegible]
[illegible] [illegible] of all parish [illegible]
[illegible] [illegible] in [illegible] much that [illegible]
[illegible] [illegible] be [illegible] and [illegible]
[illegible] [illegible] what grieuous offence he was wont to [illegible]
[illegible] and [illegible] [illegible] and [illegible] without doubt [illegible] [illegible] of
[illegible] but [illegible] that [illegible] [illegible] [illegible]
[illegible] of good [illegible] Christ [illegible] of God [illegible] troubleth the [illegible]
[illegible] [illegible] with [illegible] [illegible] punishment but [illegible] the [illegible]

neth with hell and dampnacion. But on the other ſyde the remembraunce of the goodnes and great mercie of God, reuiueth backe the [illegible] from deſperacion. For that God wylleth not the death of a ſynner but wiſheth rather that he tourne and lyue. Therfore Jeſus who [illegible] the rules of nature, [illegible] not diſorder, but made it perfect, did alſo apply [illegible] to the common [illegible] and [illegible] of the vulgare people. As the perſon [illegible] by a [illegible] palſey [illegible] the whole bodye, [illegible] quiet [illegible] and the more it [illegible] the pacient the more [illegible] of health [illegible] the nearer he is to deſperacion, the greater is the nede to be in his owne health [illegible] by bringing his phiſicion. [illegible] For [illegible] to the inner man [illegible] putteth awaye [illegible] bringeth out an other. [illegible] that cauſeth a man to be [illegible] hope to recouer his [illegible] to put a part of the [illegible] of the diſeaſe. [illegible] great hope that a man hath to recouer his health, and [illegible] to be [illegible] hath bene [illegible] to [illegible] by the bodye [illegible] of Chriſte [illegible] the [illegible] members of their bodyes [illegible] to handle them. [illegible] of mynde [illegible] who [illegible] of the [illegible] could there be [illegible] to [illegible] vp vpon another mans houſe [illegible] and [illegible] from [illegible] that [illegible] and [illegible] before [illegible] place [illegible] better [illegible] he woulde haue [illegible] and [illegible] haue [illegible] out of meaſure againſt [illegible] contrary to the common [illegible] made an hole and [illegible] into an other mans [illegible] houſe, and [illegible] the [illegible] of god [illegible] of the [illegible] haue commaunded the [illegible] man to be had awaye and [illegible] with [illegible] in as muche as they were an euident [illegible] and argument of a notable [illegible] the [illegible] Jeſus [illegible] that [illegible] vpon the [illegible] of [illegible] would haue bene offended with [illegible] that he [illegible] not [illegible] to be [illegible] of all [illegible] the diſeaſe of the ſoule [illegible] and [illegible] the bodye of the [illegible] as there are many [illegible] whiche after they haue taken their beginning of the bodye [illegible] from thence [illegible] into the ſoule [illegible] that the bodye is [illegible] with the diſeaſe that [illegible] in the ſoule [illegible] of the humours of the [illegible] and from thence [illegible] that [illegible] into the bodye [illegible] of the [illegible] that [illegible] of a [illegible] to heale the bodye and [illegible] is able to cure bothe the partes of man, [illegible] bothe [illegible] to be [illegible] greater was the [illegible] of Jeſus in [illegible] of [illegible]. For [illegible].

[illegible]

[illegible]

out in streets, market places and wherever [illegible]
frinbles be [illegible]

[illegible]

The texte.

¶ And he went againe vnto the ſea, and all the people reſorted vnto him, and he taught them. [illegible]

After thys ſo notable a miracle was wrought at Capernaum, Ieſu, to thentent ſome he might doe good to moe, departed thence agayne, and went to the ſea. He did not contynue there alwaye, because he woulde not helpe them only and doe them good: but where he forſoke the vnkinde ſorte, he prouoked the good by hys departure the more to deſire his preſence. For there likewiſe he founde a greate number of people vnto the ſea, teaching vs that we ought in lyke maner [illegible] Ieſus whereſoeuer he goeth. For he is euery where a teacher, whether he be reſtyng, [illegible] throughout iourney, and whether he continue in ÿ wildernes, or get vp to mountaynes, or come downe into the playne, or els departe to ſea, and ther [illegible] that ſo greate a multitude of people was come together, & knewe right wel the cauſe of their commyng, he taught them on the ſhore. And as he there walked, he paſſed by a certayne cuſtome houſe, where they are wont to ſet [illegible] cuſtome and tolle of ſuche as went by: and ſpied in that houſe a certayne manne named Matthewe, who was alſo called Leui the ſonne of Alphee, ſitting at the receipt of cuſtome, for he was a publicane or cuſtomer. And albeit thys ſorte of menne was euery where much hated of the people, yet ſpecially among the Iewes they were counted abhominable. For they [illegible] this office of the prince for an [illegible] ſumme of money, and therfore to thentent theyr aduauntage and gayne maye be the more, for the moſte parte they [illegible] of al menne, without pitie and conſcience [illegible] meanes to much [illegible] happeneth. There was beſide more among the Iewes, who beleued that the Iewes beyng the holye people of God, ought to paie tribute vnto the Emperour, ſince he was an heathen prince and a worſhipper of Idoles. And for thys cauſe they greatly abhorred the Publicanes, who [illegible] that was [illegible] in gatheryng of tol and cuſtome. The lorde which had before [illegible] with theyr vnbeliefe, for that they murmured againſt the miracle, [illegible] the ſimple people glorified and praiſed God therfore, becauſe he [illegible] that none be farther from true holineſſe than [illegible] themſelues perfect holy menne, called Matthewe out of the cuſtome houſe and commaunded him to folowe hym. Matthewe beyng obedient [illegible] and made a newe man, forſoke his gaynyng [illegible] to thentent he might be enriched with the riches of the goſpel. [illegible] greatly merueile at thys facte, and yet was it no leſſe miracle [illegible] then that which they ſo muche merueiled at a litle before, when the [illegible] of the paliſie was healed. For conſider me well what a paliſie he hath whoſe mynde is faſtened to couetouſneſſe, [illegible] treſure.

companye,

[illegible]

[illegible]

[illegible]

as appeared to be next God and moste holiest, yet been far from true godlinesse. With these wordes the lorde Jesus both stopped the mouthes of the Pharisees, and also taught his disciples how charitable they should become [illegible] towarde synners. For these cause we are much bound to the [illegible] preachers, who is oft prouoke the lord to expounde the doctrine of the gospel.

¶ And the disciples of Jhon and the pharisees did fast, and they came and saye vnto him [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] come when the bridegrome shalbe taken awaye from them, and then shall they fast in those dayes.

The text

Euen in that time also came to Jesu certain of Johns disciples to dispute with him [illegible] fasting. For there [illegible] at which time [illegible] of their maister [illegible] [illegible] appeared to be [illegible] [illegible] [illegible] they came to [illegible] vnto him this captious question [illegible]: Do Johns disciples and the pharisees fast, and thy disciples fast not at all? [illegible] because they [illegible] him and not his disciples, the lord [illegible] then he did a [illegible] before [illegible] disciples [illegible] in the [illegible] been [illegible] other from the same. For the [illegible] and [illegible] he [illegible] endeuour to [illegible]. Wherefore Jesus sayd: You that haue diligently heard John [illegible] ought to call to remembraunce howe he preached that I am the bridegrome and he the bridegromes frende. It is meet that al heauinesse be away whyle the bridegrome is present.

[illegible] and the bridegrome, and therfore fastyng were not conuenient for them because the tyme [illegible]. [illegible] that they fast whiche continue in the weddyng [illegible]. [illegible] he hath not the bridegrome [illegible] who haunte the weddyng chaumber can not fast, as long as they haue the bridegrome present with them, because [illegible] is so great, that it will not suffer them to remembre heauinesse [illegible]. Now the [illegible] perceiuyng that they are [illegible] of the bridegrome [illegible] for a tyme [illegible] in the [illegible] of the [illegible]. They [illegible] of the bridegrome who is [illegible] to [illegible] them [illegible] righteousnesse [illegible] that maketh al thinges [illegible] the [illegible].

[illegible]

¶ The worde of God and the flesh of the bridegrome is the meat and feaste of the soule, and his bloud is the drynke of the same. [illegible]

[illegible]

ſuche as are euer deſirous to eat theyr fyll of thys meat: and they that haunt the bridegromes weddyng chamber, doe alwayes couet to be dronken with thys drinke. But lyke as corporall meate cauſeth not ryghteouſneſſe, euen ſo faſtyng maketh not a man holy: yea it is oftentymes ſeen that he whiche eateth his meate is more ryghteous then he that faſteth. Suche faſtynges as are commaunded by the lawe, are ſuche as be heuineſſe, and therfore are not acceptable to a mercifull God, who loueth a cherefull geuer. He can not chuſe but be mery & cherefull that feareth and loueth [illegible]. That whoſo knoweth that he is at lybertie in theſe thynges, eyther to doe them, or not to doe them, & yet moued by charitie faſteth, the ſame vnto theim faſteth with great myrth and gladneſſe, not becauſe the faſtyng is preſcribed by the lawe, but for that charitie moueth hym ſo to doe. My diſciples in an other tyme that ſhalbe of myne [illegible], than I nowe goe about by my teachyng and preachyng to bryng them vnto, than [illegible] cauſe them to doe more of theyr owne free wyl, than now doeth the preſcription either of the lawe or els of Iohn get of you by compulſion. But as yet they are not come to thys ſtrength and perfection. They are yet tender and weak, for the preſence of me doeth [illegible]. The daie ſhall come when the corporal preſence of the brydegrome ſhalbe taken awaye from them, and then beyng made ſtronger by receauyng the holy ghoſte [illegible] they ſhall not onely faſt, and that of theyr owne accorde, but alſo gladly and with right good wyll doe thynges in the atchieuyng wherof more ſtrength and conſtaunt courage of mynde ſhall be ſhewed, then in faſtyng. But foraſmuche as this doctrine is ſpirituall, it can not be receiued of them who haue already long tyme ſtuffed themſelues with Phariſaicall ceremonies. And for that cauſe I picked out ſimple and ignoraunt men purpoſely to be my diſciples. For I ſhould but loſe my labour, if I ſhould commit my ſpirituall doctrine to theſe [illegible], that are ſo vſed to the obſeruyng and kepyng of carnall ceremonies, [illegible] growen old, and [illegible] whome he goeth about to reforme. For it is better for the mind to continue in theyr olde ſuperſticious rule, then [illegible] to bryng them to the freedome of the ſpirite [illegible]. For as it is more adoe to [illegible] as he whiche hath a wrong opinion of [illegible] then he whiche [illegible] the beſt thyng that may be [illegible] the ſpirituall lawe of the goſpel, whiche for [illegible] carnall ceremonies [illegible] they haue [illegible]. And this verely is the cauſe that I reade [illegible] moſt apt to learne [illegible] preceptes & rules, who ſuppoſe that [illegible] ſtandeth in the obſeruacion and kepyng of mans ceremonies [illegible] the old, and [illegible] go about to mingle togither [illegible] doctrine. For he dud not commit this newly preached [illegible] of mouthe, [illegible] that is humaine & carnall. And contrarily that is full of [illegible], and ſtrength, whiche cometh is godly, ſpirituall, and heauenly.

Wherfore

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The thirde Chapiter.

[illegible]

[illegible] miſchiefe in the [illegible] is peruerſe and [illegible]. Among men it is counted to come of a wonderful vertue, [illegible] handes and make it whole againe. [illegible] greater vertue and [illegible] the dead and [illegible] of all [illegible] when he ſeeth him erre and ſtray out of the right [illegible] not teache and [illegible] when he ſeeth him [illegible], doeth not helpe him, when he ſeeth him poore, doeth not [illegible]

[illegible] handes had the Phariſies, who [illegible] rather [illegible] Lord, then be [illegible] by him into the [illegible] of them [illegible]. [illegible] hath the [illegible]. But the churche of Chriſt receyueth neither [illegible] the holy ſpirite, and that whiche was before lame and without [illegible] and good dedes. [illegible] good to all men.

The texte [illegible]

For aſſone as the Phariſies were departed out of the [illegible] in the preſence of the people, [illegible] Jeſus, [illegible] would

would be not hear cum to the multitude of the gentiles. Therefore after that Jesus had to teach the scribes and hardbe in the synagoge & was gone unto the sea there came unto him out of every quarter a great number of people not only out of Galile but also out of Jewry and from Jerusalem from Idumea and all the countrees lying beyond Jordane and no cause from Tyre & Sidon places neighbored on the coast of Tyre and Sidon. So here was made a fyrstbrene of the churche that should be gathered together of the gentiles because the synagoge but through her unbeleife repelled the gospel. Out of other places there came a great multitude of people which ensuyde the thynge that was done of the marvelous doctrine & miracles of Jesu. Then the publicans together & afterward at the last be. Christ should be unto the bountiousness and the tokenbrede all men. Jesu bed no man number from the doctrine and the testimonye the benefyte of healthe. The people were so ragyng & hasty by reason of the great brute they had to be sure of this name. So that one of them thrust another out of place & by the prayse of him where Jesus was to the intente they might at the least wayes at touch him be sure that by the vertue touching of his garmente should be cured and put away. There was no hatredness neyther between persons no person but the mighte and liberall physicion

So the sicke men were that were troubled with any manner of euyle. By [illegible] were forthwith delivered. Great [illegible] to go to [illegible] and thynge were pitiously done. Even the devyls. [illegible] before out of all the nations of the whole world & what of [illegible] suburbs unto which lies unto him to labour & to be of [illegible] are learned. Furthermore the doctrine spryng [illegible] Jesus could not abide his pyllyard vertue but fly [illegible] without having. Thou art even that holyame lenne of God [illegible] Jesus whom no wyte would suffer the wicked pre[illegible] him. [illegible] commaunded them to [illegible] and cast [illegible] before the time were come that his wil was to be knowen unto the world to be humble and poore persons unto whom pertayneth the kyngdome of heaven. Howbeit he sayth he to give unto the people to not so much as then wyll they peake therof. For the business was not yet at an end. But God by his high wisdome ordered such thing with certaine degrees of exchanges for, our salvation.

Christ commaunded the people that they should not make him known. The devyls fell upon him for to touche him. [illegible] and when they saw him they fell down before him and cryed saying. Thou art the sonne of God. And he straytly charged them that they should not make him known.

Therefore when Jesus was thrust into the presse of people anon he commaunded his disciples to prepare him a ship because he would not be oppressed with the dyd. A numerous multitude which rather desired health then the health of their soules and thereby gave him rather then touched him. Such as confesse their diseases gave sore with a mycke fyrch do touche him and are made whole. Against the which troubled spyrytes which for feare fulfyll and believe them suffering to with none & but only do great and greatly disquiete him: Therefore the disciples who were

wente to be familiarly conuerſaunt with the Lorde, prepared him a ſhip of a more pure congregacion. Jeſus is better pleaſed with a fewe tractable and quiet perſones, then with a great many that are troubleſome and vnquiet. And yet he ſo gat him awaye, that he neuertheleſſe taught the multitude out of the ſhip. When thou ſeeſt Jeſus teaching oute of the ſhippe, beholde as it were a biſhop preaching to a multitude of auditours, out of the congregacion of chriſtian people, ſuche as haue not as yet the [illegible] but by baptiſme, both of the Jewes and Gentiles. Happy and bleſſed are they that be ſpiritually touch Chriſt. None toucheth him ſo, but thoſe whome he firſt toucheth. For whomſoeuer he toucheth, the ſame are healed of all their diſeaſes: and when being of vnquiet perſones made quiet, they that be receiued into the ſhip of the Churche, there to haue the continuall fruicion of his companie, and alwayes to ſit at his table. The ſhippe in whiche Jeſus preacheth is very narrowe and [illegible] to vncleane and vnquiet perſones, and contrarywiſe wide and large vnto ſuche as are in cleaneſſe and purged of their ſinnes. The Lorde teacheth [illegible] and [illegible] the rude and vnquiet multitude of people. And yet [illegible] that the kingdome of God was come, into the which both worthy perſones and vnworthy went about violently to entre. Therfore he prepared him certayne capitaynes, whiche ſhould ayde him in clayming the heauenly kingdome, or rather in number as ſhould be ſufficient to teache ſo many a people, as anon after ſhoulde come full and whole oute of all partes of the worlde to profeſſe the philoſophie and doctrine of the goſpell. And that the [illegible] of this worlde he then went to choſe them [illegible] to pre[illegible] charge [illegible] thing [illegible] remembre that the [illegible] to be [illegible] and in eſpeciall that they knowe the king their maſters will and pleaſure.

The texte. ¶ And he went vp into a mountayne, and called vnto him whom he would: and they [illegible] and Simon of Canaan, and Judas [illegible] which alſo betrayed him.

Therfore Jeſus who had oftimes before, becauſe to allure manye vnto his doctrine, humbled himſelfe euen to the [illegible] of the common people, ſhewing thereby that the teachers of the goſpel ought to do the like: finally, [illegible] calling furth to the highnes of euangelie, he preferred, wente vp into a mountayne, & called vnto him not euery raſcal of the multitude, but ſuch as it pleaſed him, and thoſe that he had ſpecially choſen and [illegible] before for that office and miniſterie. For he called not men of greate ſubſtaunce, head rulers, & great clarkes, not prelates, Phariſees, & Scribes, but poore and vnlearned perſones, & ſuche as were of low degree. For they were meete to folowe him, & to go vp to the mountayne, from whence [illegible] the conſideracion is commended: from whence as oute of a highe place, the voyce of the father of heauen is

heauen to be ſhut from whence the glory of immortalitie and euerlaſtyng lyfe is beholden. Thoſe that were alſo called, aſcended, Jeſus beyng on hygh. No man can mounte vp to the hil, except Jeſus call hym. For hym [illegible] is the mountayne ſyde whyther no man commeth onles he drawe hym. Thus that kyng of kynges and Lorde of lordes dyd chuſe out twelue head officers and deputies, to be his heraldes and [illegible] of hys perſonage ſhould he leaſt depart from his perſon to the entent that when the articles of the goſpell [illegible] requyred, he myght ſende them out as legates for the bodye, to preache ſuch thynges as they had learned of hym ſecretely and publikly at home, the princes commaundement throughout the whole world. Now for as muche as they were but ſubiectes, vnlearned perſones, poore men, and ſuche as in outwarde appearaunce ſhewed no poincte of kyngelyneſſe, notwithſtandyng they preached the kyngdome of God, [illegible] of theyr authoritie, bycauſe they ſhould haue ben nothyng regarded, gaue them a power, that no prince of this worlde can geue them [illegible]. The kynges power was that they ſhoulde in the name of Jeſu heale all maner of diſeaſes, and put to flyght vncleane ſpirites. The fyrſt of theſe legates or meſſengers was Symon, whoſe name he chaunged, & called hym Cephas, the whiche worde ſignifieth as muche as this latter name Petrus, that is, a ſtone or a rocke, to the entent that we ſhould learne by the name, that how the churche groundeth [illegible] and foundacion of the doctrine of the goſpel is an vnmoueable ſtedfaſtneſſe of fayth. The ſecond was James the ſonne of Zebede, with his brother John. To theſe he gaue alſo newe names, and they bothe were called Boanerges, which is as much to ſaye in the Syrian language, as the ſonnes of thunder, ſo that theyr name was a very prophecie, to beware that they ſhould in tyme to come ſende out of that euangelike tonge into all the world the thunder of the preachyng of the goſpel, which ſhould moue and ſtyrre vp a commen multitude to the deſyre of heauenlye thynges. For as the thunder ſoundeth from an hygh, ſo the preacher of the goſpel deſcendeth, & preacheth nothyng that is earthly & mortal, but all that he preacheth is hyghe & heauenly. The voyce ſayeth, the kyngdome of heauen is at hande. Cleauyng to a thunderyng. For [illegible] as he would haue ſpoken more manifeſtly to the [illegible] there is nothyng ſhewed [illegible] the goſpel [illegible]. The fourth legate and meſſenger was Andrewe, brother vnto Peter, the fyfth Philippe, the ſixte Bartholomewe, the ſeuenth Matthewe, the eyght Thomas, ſurnamed Didimus, the nynth James the ſonne of Alpheus, the tenth Thaddeus, the eleuenth Symon of Canaan, the twelfth Judas Iſcarioth, the whiche betrayed the Lorde. By theſe fewe baſe, vnlearned and weake perſones it pleaſed the Lorde to conuerte the whole worlde, leſt that mannes wiſedome or power ſhould chalenge any parte in this heauenly buſyneſſe.

[illegible] agayne, ſo that they had [illegible] The text.

Theſe thynges thus done in the mountayne to moniſhe vs that in the [illegible] the miniſters of the goſpel we ought in no wyſe to be moued or led with lowe and priuate affections, Jeſus came downe with his elect head officers

and they all together came into a houſe, as were the familiar frendes and of houſholde with hym. This exaumple was the worlde to learne, becauſe the teachers of Goddes worde ſhould not grudge to be [illegible] the degree of perfection and abide there, [illegible] to winne very many to them [illegible]. Let hym alſo [illegible] to, then entent that we may perfectly knowe what they ought to [illegible], and diligently prepare them [illegible] who take vpon them [illegible] to preache the heauenly goſpel. The multitude went not vp to the mountaine. For that thyng perteyneth to them onely whom Chriſt hath choſen out for that purpoſe. But aſſone as Chriſt and his diſciples were come downe agayne, as the [illegible] crowde of people reſorted vnto hym agayne, [illegible] by comyng and callyng vpon hym, partely to heare his doctrine and partely to be delyuered of their diſeaſes, that the Apoſtles had no leaſure ſo much as to eate their meate. There can be no pleaſaunter ſighte vnto the teachers of the goſpel, then when the people beyng deſirous of heryng, do diſquiet the preachers: then when a great multitude of chriſten menne flocketh rounde about the church doore, then when there is not roume inough in the churche. There is [illegible] of [illegible], that [illegible] vnto the [illegible]. After that all [illegible] were through the great [illegible] [illegible] his kinſfolkes and coſyns [illegible] of his kynne, whereas [illegible] earthly vnderſtandyng they could not [illegible] any thyng of his godly might and power at all. [illegible] he was [illegible] vp and [illegible] [illegible] hym [illegible], and hearde [illegible] he [illegible] much people [illegible] hym, together [illegible], and [illegible] put a[illegible] and caſt out deuils, they [illegible] and mad [illegible] beyng offended with the weakeneſſe of his body, they could in no wyſe referre theſe thynges vnto his godly power. They knewe his father and mother, they knewe his houſe and all his kinſfolke, they knewe that in all other thynges he differed nothyng from other, and [illegible] that was [illegible] of [illegible] the compaſſe of mannes power. [illegible] as they were his kinſfolkes, they thought it [illegible] to [illegible] to be their parte and duetie to bynde hym [illegible] as [illegible] of his [illegible] and [illegible] with [illegible]. For they [illegible] to [illegible] [illegible] them whiche [illegible] that [illegible] with [illegible], [illegible] his doctrine he appea[illegible] to be [illegible] of the [illegible] [illegible] perſons vnto whome nothyng [illegible] that whiche is earthly and tranſitory. He that ſpendeth his ſubſtaunce to helpe the poore [illegible], ſemeth mad vnto hym who [illegible] the [illegible] of [illegible]. He that [illegible] the goſpel [illegible] take vpon hym to be rewarded with euerlaſtyng [illegible], [illegible] to [illegible] pouertie, [illegible] to enemies and death, is [illegible] in his opinion who beleueth not that there is a more [illegible] lyfe after this [illegible] to them which are good liuers and vertuous perſons. [illegible] the honoure [illegible] of princes and the people [illegible] God in heauen [illegible] out of his [illegible] in [illegible] that by [illegible] by craft and [illegible] by [illegible], by [illegible], by [illegible] they [illegible] [illegible]

[illegible]

nities the which anon after they made vnto forgot. And the Lord suffered his kinsfolke to haue this wicked opinion of him. In the that he, a bun
plesed vnto be ordained it shaunced them at any time afterward to beare
the bodes of theirs. Howbeit the wickednes of the pharisees was no
manifest who were themselues vnmeetes of their owne great malice haue
to ouglier. So he is vnto kes cried latter of a certaine grotesque of bu
berlaund g natura. Ignorant bnte the common to tell of a prestimate
malice and wickednesse. But he pharisees blasphemed to Jesus and he
because of the knowledge her had in the prophecies. ought were taut
been bruth bebrs and miracles as they also bun to be. that the thing was
a trade rum and prouent with the was prouided of be same prophecies and
a to fo the tour taynetic of ber relig on, be ra cn ti hert of thy hyghe
chuch the nature ought to haue bonouch godere power to the at the
prouid bryng and be tune the pharisee. Jhat blasphemously pake a
gainst Jesus saying. Christ cries that he doeth be haue a bout
power he wrch he do hi ourcrnot be the bertue and power of god but only
fum mighte and notable deuell. he whose arde he wo keth he tame. For
he hath vnouerdive the lynne of Beelzebub the maister diuell of all. and
through his power putrth other diuels to flight. wh. he are not to strong a
anghte. Christ answerde and blind blasphemie because it was not ey
ypoern ad vnde fetus. whonde they tecke vnto be nothing cle out an an
bat ana. If god he made he whole gio rthy creating al. a ribed the vna
d. that were be ought be his diuine power. vnto he bi chane ypone the
diuels. the Lo o ra. ille ro ouch. and bi the a cetrone parables to
thinkent that ac men bonde clearly peteyne the matter.

Christ. If he cast out Satan. And to weather he were agaynst hi self that
kingdome. and yf Satan make [illegible] Christ. Christ
[illegible] and yf Satan make [illegible]
[illegible] greete [illegible]
[illegible] kingdome.

Christ. that the whole kingdome of diuels fatch be is against the king
dome of god bo ouer it then be that Satan caleth out Satan. that ye
pertoin vnto he fet bes make barrane. go together be the cure a mong
them. ure as bou thy here like to be rut. fyher wo. he lesur one p ter
in his ma tre. be bio entir put one another out of h. ho. be o. fo. If
that amongst men that Satan. Satan. which is deuided through ambition
and in wrath bure be ber. the fir summeth to ruine. be ter. is be
and consorte is the chiefe kepte and patronelle of a kingdome
b. marchante thing to be ruine. be it neuer so strong and be. fo.
bio then. that the kingdome of Beelzebub endure. If one bro
other. in bar speake. If of a bacamin. be as ibo ton sang
ery things to be vnstable that not so much be as a quarte hour
per e ro. in the. with. abstaunce. ibe of be an. are one of. are
an other. in bere. of. If cast out diuels be the bripe of Beelzebub
fatherrpo t. and lart bnto mr chatge. ben is a sure proofe that his king
dome. Satan. ostely cum to ruyne and destruction. And the kingdom co. be

b. utis

vtterly once deſtroyed: what than remayneth but that it become goddes kyngdome. Yea rather [illegible] which thing is moſt true, the deuill [illegible] enemie to God and mankynde, by goddes vertue and power therby it is euident that the kyngdome of God is preſente, whoſe power the deuilles are compelled maugre of their heddes to geue place vnto. For they geue not place willyngly, but becauſe they haue founde ſtronger than they. There can be no league or couenaunt betwene god and the deuill. They muſt continually [illegible] together, & can in no wiſe be reconciled, as it fareth when there [illegible] ſuche battaile betwene two very ſtoute and couragious Capitaines [illegible] be [illegible] enemies, and both defende one with another, [illegible] neither of them ſuffereth himſelf to be taken of the other, [illegible] it be by [illegible] he is ouercomen in bataile. For what [illegible] and bothe [illegible] the enemie to entre in vnto the houſe [illegible] well [illegible] hath a ſtronge enemie [illegible] by his [illegible] there [illegible] him, haue ouercum and bounde hym into priſon [illegible] that he [illegible] his houſe and carie awaie with him [illegible] If ye ſee the deuil [illegible] driuen out and make a quiete [illegible] are [illegible] out [illegible] to take [illegible] which they [illegible] and then to the [illegible] of innocencie and good [illegible] Do you then take all the glorie from God the [illegible] and geue it vnto Beelzebub [illegible] ouercome. Wherfore [illegible] the enemie of man [illegible] chaunge his olde condicions, and [illegible] the beaſt [illegible] of manne, is not this [illegible] againſt God? [illegible] of this there is no [illegible] of his [illegible], but it may be pardoned of God becauſe [illegible] other blaſphemies through ignoraunce or [illegible] the weakeneſſe and [illegible] of manne [illegible] the obtaynyng of forgeueneſ. But he that blaſphemeth [illegible] the holy goſt, ſhal neuer obtayne pardon. [illegible] ſpeaketh blaſphemie againſt the holy goſt, who beyng [illegible] and [illegible] aſcribeth thoſe workes vnto the ſpirite of Beelzebub which he [illegible] cannot otherwiſe be done than by the power of God [illegible] are pardonable [illegible] but a purpoſed [illegible] againſt the goodneſſe of [illegible] God prouokyng [illegible] pardon at all. The weakeneſſe [illegible] is [illegible] as is committed againſt the ſonne of man. [illegible] power [illegible] the which [illegible] in thoſe [illegible] and ſaluacion of mankynde vnto Beelzebub the enemie [illegible] he [illegible] Thus [illegible] ſpake [illegible] vnto them, defendyng the [illegible] and nothing in the meane while [illegible] vpon his owne [illegible] that their offence might be [illegible] without [illegible] opinion of him as his kinſfolkes and [illegible] had [illegible] he is [illegible] and [illegible] to bind him [illegible] the [illegible] of the Phariſees [illegible] of a [illegible] workes vnto the [illegible] of Beelzebub [illegible] with [illegible] but they [illegible] They yet perceiued not the diuine nature [illegible] For he would not as yet haue it vttered and knowen. Chriſtes Godhed [illegible]

[illegible]

tue of his holy spirite, and the manifestacion of good [illegible] to euerlastinge [illegible], [illegible] bestowed to be [illegible] among men [illegible] of [illegible] out of [illegible] do [illegible] of [illegible] the [illegible] of amendement. [illegible] might haue bene [illegible] that [illegible] had bene [illegible] but a man [illegible] he had bene [illegible] no [illegible]. But in that [illegible] and [illegible] of his workes [illegible] of the God and his holy spirite in asmuch as the [illegible] of god [illegible] by whome [illegible] the people [illegible] God [illegible] of [illegible] from [illegible] one [illegible] is a goode [illegible] al the gospel, and that by the preaching of [illegible] [illegible] he [illegible] be [illegible] and not the spirite of god.

¶ There came also his mother and his brethren, and [illegible] and sent unto him [illegible] The texte. [illegible] stode without [illegible]

After the Lord Jesus had with these and many other wordes defended the [illegible] of the heauenly father against the wicked blasphemie of the Pharisees and [illegible] the Jewes [illegible] unbeleife, whiche they [illegible] in not [illegible] that [illegible] [illegible] in the [illegible] there [illegible] in the high [illegible] of the gospell there ought [illegible] to be [illegible] carnalle affeccions, the whiche [illegible] to be [illegible] his disciples in companye [illegible] for them to [illegible] in [illegible] of people [illegible] and then [illegible] from man to man [illegible] unto him that [illegible] Jesus [illegible] him [illegible] his mother and [illegible] were come [illegible] to speake with him. [illegible] among his [illegible] which had an euil opinion of him, yea and [illegible] he had bene out of his witte. [illegible] thought by reason of [illegible] at any time when they would [illegible] him [illegible] to speake with them. The Lord [illegible] that the busines of the gospell which was done by the spirite of the father [illegible] ought not to be [illegible] for any affeccion humayne, [illegible] as though he had bene angrie and in a great [illegible] mother and who are my brethren and [illegible]. In this busines which I haue now in hande, I knowe [illegible] no fleshe or kinred. The gospel hath a spirituall kinred of it owne, the which coupleth together [illegible] both [illegible]. And when he had loked round about on his [illegible] which [illegible] compasse about him as he was teaching, he sayde: Beholde these are my brethren and my mother. [illegible] maketh a newe birthe, so doth it also a newe kinred. For whosoeuer [illegible] therein obeyeth the wil of my heauenly father, although he be [illegible] ly [illegible] to me as touching kinred of fleshe or [illegible], but also [illegible]

[illegible]

alwaynte that is to all our nacion the same is my brother the same is my father the same is my mother. So this kinred is not estimed after the degrees of blood but by degrees of ꝓfyt. I acknowledge none to be of my kinred except he be borne afresh of the heavenly father through faith and then as a brye natural sonne, but above his father when he cometh into earthly things. Let every man be in most perfyte wyll perfourme this so that I take heede to, my nerest kinsman.

The iiii. Chapter.

The ii. ch. ¶ Christ teacheth parables to teache by the sea side. And there gathered together vnto him, many people, so that he was constrayned to go into a ship and sate in the sea, and all the people stood by upon the shore.

Therefore Jesus to fulfyll the house which bare the figure of the synagoge wherin he was bred, beyng of the phariseis & interrupted throughe their importunyte of his kynsfolkes and disciples went vnto the water as one that desired the large coume of the gentiles. He is oftetimes reported of ꝓ fathers. he maketh oftetimes also mynde ꝓ the gospell should be translated from the fathers vnto the gentiles. So as long as he was in the house, that is to say in Jewry very few did fauor vnto him none but those only whome he calleth his brethren his sisters and his mothers.

Christ muttered against the manyfolde rayled upon but very many layed to him, & his nerest kynsfolkes of all interrupted by their teachyng. Jesus fourth no such houses he fourth a multitude not ꝓ thoroughly in their whole conceyte as the ꝓhariseis did not that doth to backbite and make ꝓcepte of their neyghbour as did his kynsfolkes. Into beyng greffe of ye pharisees though fleshly wisdom interpreted his heavenly wisdom to be no thoughtes but fury and madnes. Yet that moved by no worldly affections but true & manly fauor of any worldly entrepryse, business as his mother and his kynsfolkes did. He fourth a multitude which is desirous to heare ꝓ gospell, and he dwelleth & abideth upon the beliefe thereof. Another sowed the word. Jesus was cum into the ra. and there caught as he did before the thirde time. Again a great number of people tryed much but he was constrayned through the nerye & hurly burlye they made throlyng one another out of place to take a boate out of the which as it had bene out of a pulpet he taught them sittyng there together on the shore as if it had bene in a round theatre, place ordyned for, not to behold fighters & fencers in Learne here thou that art a preacher & teacher of the gospell what is meant by this figure. Auoyde thou the rablement of clamorous & unquiet people that pryde thou crafte not to be the busyer in preachyng & teachyng of goddes word. When there is any ieopardye least thou be troubled downe and sueth bye time with the trouble of worldly business lest that thou cast not now teache gryne into ꝓ ship of the gospell which knoweth no manner of earthly traffyqe & out of that pulpet thou shalte quietly teache ꝓ weake, and rude multitude. Go not farre from ꝓ shore be nigh unto the same alwayes attempyng the fell as much as thou canst, unto ꝓ capacyte of the people. So, they are not as

Another grounde to teyche

yet

[illegible] of a ſchoole [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] but a rude and [illegible] multitude of all ſortes of people.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that ſum [illegible] [illegible] fell on [illegible] becauſe [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the corne that thus ſprang vp [illegible]

[illegible] to shewe the mysteries of the kingdome [illegible] they [illegible] should be forgotten them. And he [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

hath not [illegible] a one is he that hydeth his treaſure, and kepeth it to him ſelfe) the [illegible] not onely be increaſed [illegible] therfore [illegible] that thing [illegible] had for his owne vſe, and to [illegible] ſhal be [illegible] taken from him. [illegible] make [illegible] the [illegible] to [illegible] the people be [illegible] and [illegible] table to your [illegible] ſhal be [illegible] for you [illegible], [illegible] with [illegible] the goſ[illegible] pel [illegible] to [illegible]. If [illegible] of your [illegible], [illegible] more and more [illegible] of the goſpel.

The texte. ¶ And he ſayd: ſo is the kyngdome of God, [illegible] [illegible] But when the fruite [illegible] [illegible] becauſe the harueſt is come.

Moreouer the Lorde added another parable, whereby he taught his diſciples that [illegible] go about [illegible] that [illegible] the goſpell [illegible] and preached [illegible] that [illegible] ſhould [illegible] after [illegible] as [illegible] in the [illegible] the earth [illegible] in the [illegible] that is in the [illegible] and [illegible] and [illegible] [illegible] after the [illegible] [illegible] [illegible] increaſed.

Therfore [illegible] he that ſoweth the ſede [illegible] his [illegible] that [illegible] the [illegible] diſciples the [illegible] the [illegible] that [illegible] the goſpel [illegible] the ſede of the goſpell [illegible] that is to ſaye [illegible] [illegible] that is to ſaye, both in [illegible], and in [illegible], what ca-

taken

[illegible] and abundaunt [illegible].

For it can not be [illegible] that ſeede [illegible] commeth vp [illegible] the goſpel [illegible] in all partes of the worlde, [illegible]

This parable [illegible] Jeſu [illegible] the kyngdome of the goſpel [illegible] Jeſu Chriſt [illegible] Chriſtian [illegible] be they [illegible].

And when eche of them is rype after his maner, [illegible] [illegible]. The [illegible] after whiche the [illegible] neither [illegible] [illegible] is made worſe, nor better. The [illegible] ſignifieth the [illegible] all.

¶ [illegible] the kyngdome of [illegible] [illegible] [illegible] may make their neſtes [illegible] be lyke vnto them, after [illegible] [illegible] [illegible] and [illegible] in the thre [illegible] [illegible]

The [illegible]

Furthermore, the Lorde Jeſus ſet forth them an other parable, af[illegible] of the [illegible] and proſperous [illegible] of the Goſpell, to the en[illegible] that they, who as yet vnderſtode not the ſtrengthe thereof, ſhould afterward [illegible] the ende and proofe of the matter, that theſe thinges were not done at all aduenture, nor by mannes policie, but by the prouidence of God [illegible]. And becauſe he would make the hearers to take better hede vnto [illegible], he [illegible] vnto what thyng [illegible] compare the kyngdome of heauen (ſaith he) or to what thyng ſhal I [illegible] the kyngdome of heauen, or with what comparyſon ſhall I de[illegible] the nature and vertue therof vnto the [illegible] [illegible] what they ſe with their eyes. It is lyke vnto a grayne [illegible] muſtarde ſede, whiche [illegible] is the leaſt of all other ſedes that are ſowen in the earthe, in ſo muche that if a man marke the [illegible] therof, he ſhall ſcarſe ſe that any great thyng ſhall come of it. But as ſone as [illegible] is ſprong vp [illegible] out of the grounde, [illegible] to the nature of a tree, [illegible] from the forme of an herbe, and [illegible] ſpredyng abrode his braunches, [illegible] the quantitie and meaſure of all other herbes, in ſo muche that it geueth ſhadowe vnto the foules, and alſo [illegible] places for them to buylde and make their neſtes in. With ſuche [illegible] other like parables, the Lorde Jeſus ſet forth [illegible] the rude and groſſe people [illegible] that they ſhould be hable [illegible] after growyng [illegible] into their hartes. He ſpake nothyng vnto them at that tyme but onely by parables, becauſe they were not as yet [illegible] capable of playne [illegible] that they ſhould haue the ſame of the Jewes [illegible] and ſpeake [illegible] his glorie [illegible] that he [illegible] them [illegible] and moſte [illegible] of all perſons. [illegible] be more well knowen to be the [illegible] gouernement of the whole [illegible] and that no maner [illegible] [illegible] or [illegible] [illegible] braunches [illegible] Jeſus ſpake thus playnely vnto them, [illegible] of them all [illegible] not [illegible]. [illegible] it were expedient for them as it were by a parable to remember theſe thinges, becauſe afterwarde the thyng [illegible] them what was mente by the ſame parables. For [illegible] ſtickyng [illegible] the letter [illegible] vnderſtandyng of euery parable

that

[illegible]

[illegible]

that he spake unto them. Christ was that day spente [illegible] It seemed unto
almost night, he commaunded his disciples to rowe them over to the other
side of the water. [illegible]

Thus is faithe towardes Christe and be Christe towardes God, the ground
ground of the encrease of the gospell. The Lorde procedyng thus his dis-
ciples, who were as yet but rude and vnskilfyng, did greatly profite
to his doctrine attempted many waves to bring forth them, and stable
this faith. In beholdyng that is to saye the storme of vnquietnesse,
or adversitie commyth by us, then have we cause to remembre of a strong and
stedfaste faith towardes Christe. Therfore the disciples obeyed his com-
maundemente, and so after the people, who could not [illegible] lower than [illegible]
above they accompanied [illegible] other boates, he gaunte to rowe them
over to the farther side vnto the lawe shippe that he then taughte and preached
in. The Apostles care ouer Jesus, wherefore they go from place to
place to rule both and trauaile the gospell. He knowe right well that a
great flocke was to be and be ministers of Godes worde, there should there
to come be muche lowe battle and trouble therefore up be them that [illegible] better
[illegible] bauntes of this worlde, the whole thynges that appertayne to ruetiaftyng
[illegible]

Such are prefe a great flocke of people and the heaves [illegible] the wete
[illegible]

In be fore to battle and strengthen his disciples against suche perseu-
tions and to teache them also that no power be neure so cruel and terrible,
ought to be feared of those that wyll of battle and in vnkyndnesse put them aduaunt
[illegible] Jesus he suffered them to be vn bauntyd, euen vnto be presence. For
after that he had taught large fro the shore, there to bauntie are a great flocke
of people, he bid be at the water in suche a rage, that the waves entered by
the violence of the temyte, he suffered into the shippe, so that they were then in
great danger, lest the shippe should have fallen vnto the great foundes of the sea,
vnto vnto sinke. In the meane whyle Jesus was vnto his heade vpon a pil-
lowe asleepe in the shippe. This was no fained slepe, he slepte in deede,
being wearied with trauaile and hastinesse, as one that had a very natu-
ral bodye of man subiecte to all suche passions as oures are subiecte vnto. That
he was not conscaunte what would betide the vnstable world there should a tem-
pestuous sudde be that the Apostles would be so affrayed and vnkyndly
out of his slepe for feare, not vnto effectuallye teache them that nothyng is to
be dread of the creature fleshly be cause in him. The disciples therefore pinched
him as he slepte, and when they had awakened him, saide, Master, slepeste
thou so vnkyndly, wherefore perishe, and thinkest thou that it maketh vnto me
[illegible] be destroyed. It was an argument of carte, that so many
[illegible] be [illegible] they fled unto Jesus for succour. [illegible] of an proper
fire, lacke, for as muche as they behelde that they were not in full vnto fate
garde, as [illegible] LORD was a slepe. When Jesus was awakened he rose
[illegible] he wonne

[illegible]

[illegible] obey unto

[illegible] conclusion

[illegible] congre-

[illegible] consideration. No Corp is bounded that foloweth Christ. He therefore ought so much to lib with ye waves of the water neuer so mychel or ye [illegible] wind, yet hauer they at the ende the good arrival, and rest safe into the haven. But all this while the tempestes and winges do plainly teach, yet that we can haue no manner of ease and [illegible] of sorrowe from the, and that all hope of saluacion is in Christ onely. If a man bore [illegible] start a hole, he put his trust in him. The deuill takes holde of this tempestes parcelly to affray every manes soule. For after that ye mistes do hide darke our minds with errours, after the light of faith doth fade, and the strength of the angrie spirite be as we should have a sleepe, and to rest in vs, then do the vices of vs, where is flesh and greatly differ be the cause of the same. The fancie is now in great hurlyburly, there is no help neither in [illegible] in apes. There is no remedy but it will ouerthrowe and go to wrack. Christ be not wakened out of his sleepe by fervent and importune prayers. If he beare not [illegible] when he is called on, yet ye shall not perish and yet he shall be awake. By him only ye calme and quietness of ye mind shall vnconstrayne be restored.

¶ The.b Chapter.

¶ And they came ouer to the other side of the sea, into the countrey of the Gadarenes. The [illegible] and when he was gone out of the shippe, immediately there mette him out of the graues a man with an vnclean spirite, which had his habitacion among the graues, so that no man could bind him, no not with chaines, because that he had ofte tymes been bound with fetters and chaines, but the chaines he had broken in sunder, and the fetters he had bruised in peces, neither could any man tame him. Alway by nyght and day he was in the mountaines, and in the graues, crying and cutting himselfe with stones. But when he sawe Iesus afar off, he ranne and worshipped him, and cryed with a loude voice, saying, What have I to do with thee, Iesu thou sonne of God the most high? I coniure the in the name of God, that thou torment me not. For he sayde vnto him, Come out of the man, thou vnclean spirite. And he asked him, saying, What is thy name? And he answered, saying, My name is Legion, for we be many. And he prayed him mightyly, that he would not sende them away out of the countrey.

¶ Christ hath taught vs that all trouble and bustle to hap vnto the world would stirre up against the ghospell. Another be the order of Christ to be lifted with cordial courage of mind, that Christ his bride should at one time or another be turned into a certain tranquillitie and quietnes. ¶ So is christ [illegible] a [illegible], wherefore was [illegible] there should be some parcels of the world so lamentable and vnciuil people, that they would at the first bruit be ready of their naturall cruelty, refuse and abhorre the doctrine of the ghospell, and yet should it cum to passe in processe of time, that they also should be ware gentle or crueill, and towardly receiue the sweete voice of the lord after that once heard it. Wherefore after as the storme was aslaked, so little from the storme of persecution that princes should stirre up against the ghospell, Iesus and such as accompanied him, arriued on the other side of the sea.

That countrey was called the countrey of the Gadarenes of a certaine citie of Arabie, named Gerasa, lying beyond Galaad, in the tribe of Ga-

naſe, not farre fro the [illegible] of Tiberias. Here the Lorde Jeſus met with a [illegible] poſſeſſed of the deuile, and euen he [illegible] of certain nacions, of [illegible] whether they deſerue to haue the name of men, [illegible] and ſauage crueltie than [illegible] of [illegible] that Jeſus was cummyng out of the ſhyppe, and [illegible] whiche plainly declareth the ma[illegible] of that nacion. For when he was [illegible] a [illegible] beyng ſuche a peece of [illegible]. This wretched creature [illegible] but wandred in deſerte places, lurkyng and [illegible] that were [illegible] to bynde hym, becauſe he had bene oft [illegible] and alwayes plucked the chaynes aſunder, and brake the fetters in pieces.

[illegible] that could ſo refrayne hym, but [illegible] would gad abrode [illegible]. For this cauſe he was vnbound and [illegible] both nyght and daye among dead mens tumbes, and [illegible] and beatyng hymſelf with ſtones. [illegible] and a terrible [illegible] a ſight in the [illegible] of a man, but the ſame [illegible], I [illegible] lyuyng [illegible] by reaſon of [illegible] a breache of the peace, a [illegible] be refreyned by [illegible] maners [illegible] and [illegible] where [illegible] and [illegible] to [illegible] and [illegible] of the man [illegible] the deuil [illegible] Jeſu. [illegible]. For when the ſame wretched [illegible] that the [illegible] as he had a ſyght of Jeſu, [illegible] ranne vnto hym, and [illegible] began to crye with a [illegible] by the mannes mouth and ſaye: What haſt thou to do with me Jeſu the ſonne of the hyghe God? I requyre thee by the name of God, that thou [illegible] me [illegible]. For [illegible] was vnto that deuil a tourment, becauſe he [illegible] of the man. [illegible] was the malice of the deuil, that it was the greateſt tourment to hym that might be [illegible] and [illegible] Je-

ſus

[illegible] and al togither, the [illegible] he was ſo diſpoſed to obeye [illegible] whether he would or no.

Now I reporte me to you, whether there be not the affection of mynde in ſuche as be [illegible] malicious perſons, who haue a great [illegible] to do other menne harme, yea [illegible] vnto their owne [illegible]. And they be [illegible] from [illegible] that they cannot [illegible] to [illegible] [illegible] I [illegible] [illegible] of the [illegible] [illegible] name is Legion, becauſe we be many. Then [illegible] good reader, that [illegible] Legion is a [illegible] [illegible] ment of ſatans ſouldiers [illegible] [illegible] againſt the [illegible] of Jeſu [illegible] to [illegible]. Then that [illegible] the deuill [illegible] [illegible] whome [illegible] that he would not [illegible] out [illegible]. [illegible] deuil [illegible] nor any other [illegible] [illegible] [illegible] and [illegible] there to continue [illegible] occaſions [illegible] to do harme. [illegible] the [illegible] of [illegible] by a greater [illegible] and commaunded to [illegible], [illegible] and [illegible] [illegible] in the countrey, and [illegible] our owne peril.

¶ And there was there nygh vnto the [illegible] a great hearde of ſwyne feedyng and [illegible] The text. [illegible] [illegible] out of [illegible].

When that vnto this requeſte and peticion of the deuill Jeſus made no anſwere, there was not farre of a great hearde of ſwyne [illegible] feedyng in the fieldes. Then [illegible] good reader, the [illegible] was [illegible] of al the mighte Jeſus, and [illegible] to Jeſus [illegible]. [illegible] the deuils [illegible] that they might be [illegible] at the leaſt [illegible] to [illegible] into the ſwyne. [illegible] we may not [illegible] deſtroye the man whom thou [illegible] from vs, yet [illegible] to [illegible] by deſtroying of the [illegible] beaſtes. [illegible] Jeſus [illegible] them [illegible] and [illegible] of [illegible], but of [illegible] that [illegible] but one man [illegible] to paſſe [illegible] ſo great. [illegible] the man [illegible] to be [illegible] with the [illegible] to the [illegible] of [illegible] into the [illegible] of [illegible] two thouſande in nombre. [illegible] they be

[illegible]

[illegible]

The texte.

[illegible]

[illegible]

[illegible]

cities and therfore was called in the Greke language Decapolis. The man obeyng the commaundement of Jeſu, departed, [illegible] bothe what caſe he was in, [illegible] made againe [illegible] benefite of Jeſus. [illegible] that his wordes were true, [illegible] many of the ſame countrey [illegible] before, [illegible] by his outwarde behauiour, that he was by the power of Jeſu perfectly reſtored vnto his right mynde. He was not admitted to preache [illegible]

[illegible] Jeſu [illegible] thou [illegible] Jeſu [illegible] the multitude and [illegible] of [illegible] Jeſus [illegible] that came to ſaue all menne, and is a [illegible] to be taken [illegible] agaynſt [illegible] the great [illegible] make great [illegible] the mercie of God [illegible] before [illegible] thou haſt bene [illegible] and become [illegible] but [illegible] the free mercie of God [illegible] and bounde to no maner.

¶ And when Jeſus was come ouer agayne by ſhyppe into the other ſyde, much people [illegible] [illegible] and [illegible] [illegible] and [illegible] him.

[illegible] as a man may call it, was ſo[illegible] among the [illegible], [illegible] the water. [illegible] place, [illegible] of the goſpel, [illegible] of miracles [illegible] of the [illegible] because [illegible] when he was [illegible] after the [illegible] great [illegible] people [illegible] the benefite [illegible] the Lorde was [illegible] of the [illegible] of [illegible] ſynagoge, called Jairus. [illegible] the reſt of the [illegible] For [illegible] Jeſus was [illegible] againe [illegible] amonge [illegible] of the ſynagoge [illegible] of Jeſu [illegible] the daughter [illegible] of [illegible] of mariage age. [illegible] great [illegible] of [illegible] at the mercie of God [illegible] and laye thy hande

vpon

vpon her [illegible] the touchyng [illegible] be ſafe, and hole. Jeſus [illegible] was as yet [illegible] that ſhe was in [illegible] and alſo the touchyng of his handes, as though he [illegible], and ſuche a lytle thyng [illegible] by an example [illegible] of Chriſt [illegible] to all men, both to [illegible] to them whiche are diſcended of noble parentage, and [illegible] to riche, and to poore, to learned and to vnlearned. And as he [illegible] was occaſion [illegible] faith [illegible] of the ſynagogue, and that by the example of a woman [illegible] the more was ſhe to be [illegible] Jeſus as he [illegible] a great multitude of people, partly [illegible] from him and partly to [illegible] one of them [illegible] was he preſſed with the throngyng of the people.

The texte. ¶ And there was a certayne woman whiche had bene diſeaſed of an iſſue of bloude, [illegible] that ſhe was healed of that plage.

Jn that people was there a woman that had [illegible] and [illegible] the ſpace of twelue yeres [illegible] great hope of recouery [illegible] from him agayne to another, [illegible] and for all this [illegible] there was no hope of [illegible] This woman hearyng [illegible] of Jeſus and [illegible] a wonderful great confidence of hym, and [illegible] of the multitude. The [illegible]

the

the ſhamefaſtneſſe of her diſeaſe woulde not ſuffre her to ſhewe the cauſe of the ſickneſſe [illegible] but ſhe came behinde Ieſu, and at the length when ſhe had harde [illegible] and wounde her ſelfe out of the preaſe of people [illegible] and thronged one another, ſhe touched his garment. For ſhe had ſayde to her ſelfe [illegible] that ſhe [illegible] to her [illegible]. Yf I maye touche but the vtmoſt hemme of his garment, I ſhal be deliuered of my diſeaſe. When as the phiſicians [illegible] the money to put out to paine [illegible] ſhe had [illegible] an other phiſician, who [illegible] reſtored her to perfite health, and that for naught. She was not deceiued in her truſte. For aſſone as ſhe touched the Lordes garment, the yſſue of bloude ſtaunched, the humour being [illegible] which was wonte to yſſue and [illegible] out, as it had bene out of a [illegible] ſpring. Moreouer ſhe felte [illegible] the ſame [illegible] in all her bodye, that ſhe was wonte to haue before, or euer ſhe began to be ſicke of this diſeaſe.

Let ſuche as be effeminate perſones, and make [illegible] ſtrength [illegible] and [illegible] of pleaſures, haue recourſe [illegible] for [illegible] ſaue vnto Ieſu. If they truſte to phiſicians, lawers, philoſophers, or Phariſaicall ceremonies, then ſhall they after [illegible] and [illegible] haue nothyng els but waſte their [illegible] and [illegible] pouertie [illegible] [illegible] [illegible] that [illegible] is no helpe, and [illegible].

The woman [illegible] when ſhe had [illegible] of Chriſte [illegible] as a man [illegible] the [illegible] of the [illegible] that was done [illegible] to be [illegible] that he woulde of hys goodnes pardon the ſhamefaſtnes of womanhood.

And [illegible] a benefite that [illegible] from him [illegible] [illegible] The text. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

The Lorde hauyng more regarde to Goddes glorye and the healthe of a great many, then to the ſhamefaſtnes of one woman [illegible] that he was touched and that the woman had receyued the benefite of health [illegible] [illegible] to the [illegible] and ſayd [illegible] touched my clothes. The diſciples thinking nothing but on this that [illegible] anſwered [illegible] and ſayd: Thou ſeeſt a great preaſe of people [illegible] and [illegible] on euery ſyde, and yet aſkeſt thou who touched me. [illegible] the [illegible] touche [illegible] as do [illegible] [illegible] but [illegible] not health [illegible] touche him. The [illegible] one that [illegible] a ſtrong faythe was healed. Ieſus [illegible] other [illegible] but [illegible] the [illegible] with a [illegible] of [illegible]. Therefore when the woman [illegible] the ſhamefaſtnes [illegible] at [illegible] that [illegible] [illegible] on the people as [illegible] had [illegible] to knowe her that had touched him. This lokyng about of Ieſus was a ſignifieng [illegible]

courteouſly

courteously requireth a confession of the benefite receiued. [illegible] her by name, [illegible] haue [illegible] to haue [illegible] her [illegible], [illegible] the good turne [illegible] her. The woman of a womanly shamefastnesse and not of any [illegible], helde her peace. [illegible] there a peece of prouocation [illegible] to make her to put awaye that [illegible] shamefastnes, and to [illegible] out of her [illegible] confession. For what is not the [illegible] of Iesu able to [illegible]? [illegible] to tremble againe. The woman [illegible] what case she came vnto Iesu, and what great benefite she had receiued of hym, durst not denie but she came [illegible] trembling, before hym. For [illegible] great [illegible], least he would haue [illegible] her [illegible] her [illegible].

[illegible]

The texte. ¶ While he yet spake, there came from the ruler of the Synagogues house certaine which [illegible] the Synagogue [illegible] Iohn the brother of Iames, and he came vnto the house of the ruler of the Synagoge, and

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] and they were astonished out of measure, [illegible]

[illegible]

[illegible] the grace [illegible] to be renued [illegible] and calleth out [illegible] but [illegible] At [illegible] meate.

[illegible] to [illegible] had [illegible], who at [illegible] well [illegible], carte and [illegible] [illegible] them to [illegible] that we [illegible] but because we ſhould [illegible] to [illegible] [illegible] publiſhed of the [illegible] of the [illegible] [illegible] whiche [illegible] charged [illegible] his [illegible] name, the [illegible] their peace [illegible] came vpon [illegible] of [illegible] and [illegible] of [illegible] and [illegible], [illegible] by the grace [illegible] from the [illegible] and [illegible] and [illegible] hym.

❡ The vi. Chapter

❡ And he [illegible] [illegible] countrey, and his [illegible] [illegible] by theſe thinges [illegible] [illegible] countrey [illegible] and [illegible] [illegible] hym, and merueiled becauſe of [illegible].

What occaſion ſoeuer Chriſt had to goe any whither, he [illegible] and [illegible] that is, [illegible] to teache his diſciples that [illegible] [illegible] to ceaſe to [illegible], but [illegible] to goe aboute [illegible] to make of euill [illegible] good, and of good better, whether it happen vs to [illegible] at home in our owne houſe [illegible] ſtraunge countreys, in publike place, or in priuate. Moreouer [illegible] vertue and goodneſſe as belongeth

[illegible]

[illegible]

[illegible]

ſemple woman. [illegible] knowe hym, and all his kynred, and progenye. [illegible] brethren [illegible] here [illegible] that he [illegible] was taken, [illegible] of no reputacion [illegible] and [illegible] were [illegible] to [illegible] had [illegible]

[illegible] a prophete is no where [illegible] among his [illegible] and [illegible] one an other [illegible] the [illegible] hath [illegible] in heauen, it is not [illegible] countrey [illegible] of another countrey.

[illegible] to [illegible] amonge his [illegible] that he [illegible] as being [illegible] and [illegible] countrey [illegible] of his [illegible] and that [illegible] vpon them.

[illegible]

[illegible] of ſo great vnbelefe of his countrey [illegible] the [illegible] that [illegible] the [illegible] vnto [illegible] countrey [illegible] the [illegible] of [illegible] the preaching of the [illegible] the [illegible] to be [illegible] neither [illegible] the [illegible] the Apoſtles [illegible] by [illegible] of the goſpell [illegible] a good [illegible] the [illegible] of them [illegible] his [illegible] and [illegible] to take [illegible] charge vpon

[illegible]

them, and beyng aſſembled before hym, he enſtructed them all with one [illegible] [illegible] leſſon, to ſignifie that they ſente of one maiſter, and hauyng the commaundemente geuen them [illegible] in one [illegible] from another. And becauſe they ſhould the more perfecter [illegible] ſent them out by two and two, putting them in remembraunce by this couplyng of the [illegible] together of brotherly charitie, without whiche there commeth no good of the goſpel. He ſente [illegible] people, as it had bene [illegible] but [illegible] theyr preſence. For this was better expedient to be done [illegible] [illegible] of the holy ghoſte of the goſpell. He ſent them out [illegible] leaſt that they [illegible] or charge any thyng in ſuche heauenly buſyneſſe. For otherwyſe [illegible] ſhould haue bene ill eſteemed [illegible] they were but [illegible] [illegible] that power [illegible] princes are not able to geue [illegible] bodyes and [illegible]. For he gaue them power to [illegible] and to caſt out [illegible] can the emperours geue [illegible] can geue aboue [illegible] bodies of men [illegible] of [illegible] to [illegible] great [illegible] [illegible] he [illegible] [illegible] [illegible] ſo great [illegible] [illegible] [illegible] [illegible] [illegible] they be [illegible]. He gaue this power vnto his diſciples [illegible] that they ſhould [illegible] freely and without rewarde [illegible] [illegible] of the ſame.

[illegible] he be the better prepared to take in hande and [illegible] that [illegible] is quicke and ſpede, and not [illegible] the [illegible] gaue them [illegible] of [illegible] [illegible] a ſtaffe or [illegible] [illegible] in [illegible] as [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the goſpell ought to be [illegible] and free from [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] among them.

They are ſent by two and two [illegible] becauſe they ſhould remember [illegible] [illegible] and one by [illegible] [illegible] to [illegible] [illegible] that [illegible] ſhould take [illegible] of the goſpell.

They haue power geuen them to heale [illegible], but in the name of Jeſu

A great [illegible] [illegible]

becauſe that [illegible] as they receyued another maner [illegible] commyng to diſpenſe and teache [illegible] that it was god[illegible] and not theirs [illegible].

He bad them to carye about neither ſcrippe, bread, monei, [illegible] two coates, becauſe they ſhould [illegible] vpon the promiſe [illegible] and [illegible] counſail [illegible] the ſoule and bodie [illegible] profit [illegible] that by his prouidence they ſhould [illegible] pertaining to the temporal [illegible] of the bodie [illegible] not [illegible] pleaſure [illegible] the [illegible] meaning [illegible] as [illegible] preachers of the goſpel to carye about [illegible] and [illegible] and charge [illegible] the goſpel [illegible] of the [illegible] people [illegible] who were as yet [illegible] that are wont to be an hinderaunce [illegible] that they [illegible] to ſpeake as [illegible] that we haue not and make [illegible] to be made [illegible] againſt [illegible]. But he that [illegible] many thynges.

[illegible] becauſe for the moſt parte it ſpen[illegible] it ſhould [illegible] out of [illegible], and [illegible] greate [illegible] and [illegible] as they [illegible] manner of ſpeakyng that [illegible] he teacheth them [illegible] the [illegible] of the goſpel [illegible] and a [illegible] of money [illegible] to the [illegible] is no [illegible] entertainment [illegible] of [illegible] thing [illegible] the preachyng of the goſpel. The ſame [illegible] great a [illegible] to the [illegible] of the goſpel [illegible] about [illegible] and [illegible] to be [illegible], if any thing happen to them [illegible] and [illegible].

This ſaieth [illegible] Chriſt ſpeaketh of here is rather in the [illegible] and [illegible] of [illegible] is not meete to be the meſſenger and ambaſſadour of Jeſu Chriſt. [illegible] there is a [illegible] them to [illegible] a [illegible], and a [illegible]

of

or more than is, is the sandall: and it so saueth the feete from takyng anye harme, that it letteth not a man to make quicke spede in his iourney. Wherfore it is but one thing that he commaundeth, whiche permitteth them to use sandales, and forbiddeth to weare shoes. For he forbiddeth nothyng els, but [illegible] in hauing of thynges [illegible] and exhorteth them to the spedie iourney.

Agayne it is but one thing that he warneth them of, whiche geueth them leaue to carie a wande, and taketh awaye from them the use of staues. For a wande socoureth and easeth the wayfaryng manne, and nothyng hindreth him in his iourney, but rather causeth hym to make quicker spede. Where the staffe also burdeneth a man when he beareth it, so is it woont to be carried agaynst the enemie. Therfore he that permitteth them to use no other weapon but a wande onely, and forbiddeth them to carie a staffe, willeth undoubtedly that the preacher of the gospel be by none other armour defended agaynst the assaultes of euill menne, then by the onely helpe of Christe. A wande is mete for a wayfaryng man, and a staffe for a fyghter. Moreouer he that hath the [illegible] of the gospell must alwayes go forwarde to thynges of hygher perfection, and be farre from desire of reuengement.

And he sayde vnto them: whersoeuer ye entre into an house, there abyde tyll ye departe [illegible] Verely I saye vnto you [illegible] And they went out and preached that men shulde repent. And they cast out many deuyls, and anoynted many that were sycke with oyle, and healed them.

The texte.

After that Christe hadde plucked this carefulnesse oute of the myndes of his Apostles, then went he about to shewe them a waye, howe it shoulde come to passe that they shoulde neuer nede to be carefull for suche thynges. Take ye no thought of lodgyng [illegible] whatsoeuer house ye be entred to lodge [illegible] be the house neuer so poore and homely [illegible] as you thinke it meete for you to departe [illegible] set forthe and aduaunced the gospell [illegible] and contente with a litle, you shall not be chargeable ne greuous to anye man. It is in maner impossible that there be any citie or any good towne or citie so farre past all grace and goodnesse, whereas there cannot one manne be founde who wyll be glad to receiue suche guestes as ye are. Sithe there are manye whiche are not loth to lodge a [illegible] such a lodger [illegible] a great heape of it. If you chaunce to come to anye towne, citie, or house, that the inhabitauntes therof wyll not receyue you, nor yet abide to heare you, beyng [illegible] of your owne accorde or beautuous gyfte [illegible] yet ceasse you not to [illegible] harde hearted persones, to do the businesse you haue taken in hande, but yet departe you out of that citie for a season to other cities, and or ere you go awaye, forasmuche as suche persones as would not receyue you, with theyr great losse and harme [illegible] you out into the streetes, and shake of the dust stickyng on your fete, that they maye call to remembraunce howe there came suche men vnto them, who frely offered them health and saluacion, & brought them the ioyfulest message that coulde be, and more farther better [illegible] a good thyng cannot by any maner of rewarde be worthely recompensed, euen so is the precious

And whosoeuer shall not receaue you, nor heare you.

f.iiii. ware

houſe and [illegible] ought not to be chaunged to anye, whiche loſeth the ſame [illegible] and thus do you to them [illegible] beare them [illegible] to their owne damnacion, becauſe they would rather periſhe [illegible] then [illegible] haue been ſaued. And [illegible] knowe perfitely that you [illegible] nothyng [illegible] among them, but onely the health and ſaluacion of [illegible] that [illegible] would not endamage them as much as [illegible] certaynly am [illegible] to be [illegible] of [illegible] towarde and [illegible]. At your departyng [illegible] one thyng for [illegible] that [illegible] your [illegible] to your greate wealth [illegible] of your [illegible] therefore [illegible] [illegible] parte of preachyng of the goſpel [illegible] vnto the [illegible] that he [illegible] and to be [illegible] then the ſame [illegible] of the kyngdome of heauen [illegible] maiſter [illegible] and had good ſucceſſe, [illegible] they ſhould be penitent, for [illegible] vnto the [illegible] but [illegible] the preachers of the goſpel. And they founde [illegible] and gaue [illegible] vnto their preachyng. There lacked [illegible] whiche made their preachyng to be [illegible] knowen. [illegible] the ſicke people with oyle and the ſame were healed. They [illegible] the deuils [illegible] to go out in the name of Jeſu, and they wente out.

That oyle was not a medicine, for who healeth all maner of diſeaſes with one medicine [illegible]? The ſicke [illegible] anoynted with [illegible] and the body was made whole. [illegible] to be [illegible] by the [illegible] of [illegible] were to be anoynted with the oyle of [illegible] by our [illegible] Jeſus Chriſte. [illegible] it was not the [illegible] of [illegible] prayers, and [illegible] as [illegible] magicians vſe, that they caſt out deuils, but by [illegible] and [illegible] the earth.

[illegible] the very power of the kyngdome of heauen. What [illegible] and [illegible] then the Apoſtles [illegible] that the leſſe that their power was, the more manifeſtly did it appeare that all that euer was [illegible] by the might and power of God. They neyther had [illegible] to [illegible] them nobilitie, fame nor authoritie. [illegible] a proper and a [illegible] Jeſu, whome they as yet knewe not perfitely.

And

[illegible]

[illegible]

[illegible]

[illegible]

eted her to this Herode brother unto the farde Philippe, but yet his enemie John to therent he might the better trouble Herode who verie frankelie cerbaked Achab and Jezabela, could not abide this bichaste and filthye matrimonie but farde unto king Herode. It is not a meetinge for the to kepe this in house with the the brothers wife, since he is not bitterne and is yet alive.

Herodias who was then displeased from her to, yet bicause he feared lest the shoulde by John procurement be yet more displeased from this wife about to entrapper him and sought occasion to make him aware, but all that ever the went about came to none effecte. For albeit Herode loved not John barte yet did he feare him. Erie brethers of suche sorte, that kinges and princes feare it Herode knewe right well he was a rude manne and an holie man and therefore had been in abie and reverence and foorbed his counsaile in manye thinges and gladlie hearde him speake.

Sodeie thinges intred the wicked womanne to deffeave him according as she purposed to do. Shee intended mischeife but occasion woulde not irrue thereunto but there is sie thing, that one ye fa. herb unto yuill folkes to do harme.

The trifle

[illegible]

Rather was Herodes birthe daye came a verie verie popule and meete to worke this dangerous deede. It was determined that the natiue daye of a wicked king should be polluted with the death of a man of merite before the king and gode consideration and that the members of the excellent banketing and courtlie delicates, should be defiled with the cruell mutthering of a innocent and geiceffe person. Therefore when that to the honoure of his birthe daye he made a supper of gorgious and excellent furniture to the princes, rulers and greate estates of Galile, bicause there should be the more pleasent to beare witnesse of his crueltie, there came into the place where they feasted, a young damsell daughter unto Herodias and Philippe to make the greater mirth and passtime with her dancinge and wanton dancinge. And the more bragge she danced the more she pleased the greater and the king Herode who was now drie and bicause before that he was in amoure with the bichaste womanne Herodias he was also displeased, and let in a furye birth wrine.

Therefore he sayed unto the damsell rayhte magnificentlie as became a king. Aske of me whatsoever thou wyle, thou shalte back no denyall thereof.

And to make her the bolder to desire what she woulde, he bounde his promise [illegible] wyth an othe, [illegible] saiyng, [illegible] thou desyre of me, though it be the halfe of my realme, I wyl geue it the.

Aske of me [illegible]

[illegible] tender and [illegible] saiyng [illegible] to [illegible] of [illegible] and [illegible] when a kynges mouthe. But the young damisel as she began to [illegible] at the [illegible] and [illegible] of her mother, whiche [illegible] hate [illegible] and [illegible] her daughter [illegible] the kyng what she [illegible] of the [illegible], and asked her mother [illegible] The [illegible] hath bounde [illegible] an othe that [illegible] geue me what [illegible] of hym. What shall I therfore [illegible] here was the [illegible] [illegible] I wyll thou geue me [illegible] Iohn Baptistes heade in a charger.

Here marke me [illegible] the [illegible] conscience of the [illegible] kyng [illegible] charger [illegible] [illegible] [illegible] [illegible] [illegible] whole kyngdome.

[illegible]

[illegible] deathe [illegible] and made [illegible] a [illegible] ende.

[illegible]

There

There was none of them ſo frendely to the king that would go about to let him [illegible] this miſcheuous dede. And [illegible] [illegible] [illegible] [illegible] be not afrayde to commit outragious crueltees [illegible] of diſpoſicion like vnto Herode, that is to ſaye, [illegible] with his [illegible] and geuen to riot and [illegible] and ouer this haue [illegible] daily companions, as bee, [illegible] [illegible] [illegible] fauourers of their crueltees.

[illegible]

When the brute of this barbarous dede was come to the eares of Johns [illegible] [illegible] the carkas, and buried it honorably. [illegible] [illegible] ſome miſtery and ſecret meaning. John [illegible] [illegible] [illegible] and [illegible] the ſame, yet ſo as much as he was a forerunner of the goſpel, he was rewarded with the rewarde thereof, that is [illegible] death, but yet ſomewhat [illegible] from the death of Chriſte. For Johns head was [illegible] [illegible] after he hadde [illegible] a worlde [illegible] [illegible] Chriſt was openly [illegible] vp vpon the croſſe [illegible] [illegible] [illegible] the ſhadowes and figures of the [illegible]. It was meete that [illegible] geue place vnto the light of the goſpell, [illegible] began to appeare and ſhew abrode. It was conuenient that carnal [illegible] ſhould be diminiſhed, to the entent that ſpiritual [illegible] ſhould be encreaſed. And [illegible] the prouerbe of [illegible] [illegible] the [illegible] of the goſpel ſhould be [illegible]. [illegible] it was meete that [illegible] ſhould be [illegible] of her [illegible]. And ſo the [illegible] in a maner [illegible] and [illegible] geue place [illegible] when he began to preache [illegible] and doctrine. [illegible] that we do [illegible] the goſpel [illegible] the olde Teſtament [illegible] and figures [illegible] prophecies, and [illegible] ſayinges of the prophetes.

The texte.

¶ And the Apoſtles gathered themſelues together vnto Jeſus and tolde him all thinges [illegible] they had [illegible] [illegible]

When theſe thinges were done the Apoſtles after they had finiſhed there meſſage [illegible] together, and returned to Jeſus the heade of the [illegible]. All thinges procede from him and to him al thinges muſt be referred. From him [illegible] they had receyued their commiſſion they departed [illegible] one membre and according to [illegible] that whatſoeuer it ſhould [illegible] them to doe they ſhould [illegible] it in his name, and to him they returned [illegible] concord of membres [illegible] to haue all that they had [illegible], by him approued. [illegible] their returning [illegible] vnto him [illegible] and [illegible] of their legacion, [illegible] they [illegible] taught [illegible] greate loue and [illegible] the matter had [illegible]. The [illegible] had allowed their [illegible] yet [illegible] them [illegible]

[illegible]

[illegible]

made

made, and alſo by the [illegible] thereof in their iourney. [illegible] chriſt [illegible] of ſoule. And they were as [illegible] beinge [illegible] of [illegible] other and [illegible] ſo lacke of [illegible] for the [illegible] and [illegible] ſhe, for the [illegible]. Therfore [illegible] on [illegible] and [illegible] people [illegible] of [illegible] they had [illegible] of al be refreſhed their myndes with great [illegible] meate of [illegible] doctryne, and then the [illegible] hearte [illegible] that [illegible] brought with them.

The text. ¶ And when the day [illegible] [illegible] [illegible] and they [illegible].

After that the daie was ſpent here in, and the thing it ſelfe gaue a warnyng to make that the multitude had a certaine tyme to be ſente home againe [illegible], the diſciples ſeeyng the [illegible] of their maiſter, aduertiſed him ſaiyng: Lorde [illegible] a very great numbre of people is come thus far [illegible] and [illegible]. And this is a deſerte place, and the daie tyme is paſt. They deſirous to heare thy doctrine forget their victualles, and can not be [illegible] from the. Wherefore let them depart, to thentent they maye repaire into the countrey & villages nere here about to get them meate to eate. Then Jeſus teachyng his diſciples how a man [illegible] made anſwere: [illegible] [illegible] there was nothyng to eate [illegible] of [illegible] that purpoſe he ſpake thoſe wordes, anſwered [illegible] ſaiyng: Thou commaundeſt vs to do a thing impoſſible. [illegible] neceſſarie for [illegible]. [illegible] of bread [illegible], the which be not enough to ſuffice them, ſo [illegible] that euery man ſhal ſcarcely haue a litle morſell to [illegible] his mouth. Then Jeſus preparyng their myndes by litle & litle vnto the miracle ſaied: How many loaues haue ye? and becauſe they [illegible] ſaied he: and [illegible] be prouided of vitailes. They looked & founde there but fiue loaues & two fiſhes. It was not vnknowen vnto ye Lord what they had, but his will was to haue ye Apoſtles perfectly to knowe how ſmall ſtore of victailes there was, to thentent they might [illegible] acknowlage Goddes power in ye miracle. And becauſe they might the better diſcerne what a great multitude and [illegible] ther was, he commaunded them to bidde all the people to ſitte downe vpon the grene graſſe, ſeuered into companyes, that in euery company

[illegible]

ſhould

[illegible]

[illegible] ng vpon the sea, and would haue [illegible] them. But when they sa[illegible]
[illegible] was vnto a spirite, and crieden out, for they all

[illegible]

[illegible] of a man be not of [illegible] [illegible] [illegible]

[illegible]

[illegible] the sayde Iesus.

[illegible] of the have thee came into the [illegible] at the [illegible]

[illegible] began to carye about [illegible] sicke folkes in beddes.

[illegible]

ed hem, the whiche his pleasure was to haue set forth and commended to all [illegible] [illegible] [illegible] tyme it shoulde be. As many as touched him were healed, what diseases soeuer they were payned withall. Other with perfite beleife [illegible] the hemme of his garment, whiche afterward, how [illegible] [illegible] [illegible] to be crucified him and put him to death, and by touchyng [illegible] were [illegible] of their corporall diseases, howe much the more then oughte [illegible] to [illegible] vnto theim [illegible] to touche [illegible] [illegible] haue [illegible] to the intent they may be healed of the [illegible] of their soules. Touchyng auayleth nothing without faith. Our [illegible] Jewes that [illegible] him, that [illegible] him, that scourged him, that nayled him on the crosse, touched his bare bodye: but that they so touched him did nothing profite any of them at all. Those [illegible] [illegible] [illegible] [illegible] Jesu, but thou [illegible] to [illegible] to [illegible] [illegible] that thou [illegible] [illegible] and [illegible] to [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that thou [illegible] be healed. But thou [illegible] [illegible] to Jesus [illegible] and [illegible] that [illegible] [illegible] be [illegible]. [illegible] [illegible] [illegible] Jesu, [illegible] he hath not so touched. If thou be not able to attayne that [illegible] [illegible] [illegible] of amonge [illegible] is [illegible] of the hem of his garment [illegible] so that thy faith be perfite [illegible] [illegible] to [illegible]. The hemmes of the [illegible] garmentes [illegible] [illegible] are not of power and vertue to be [illegible]. There is nothing so [illegible] of the Lorde Jesu, that through faith geueth not health.

The .vii. Chapitre.

Thus went the ghospell forward among the simple and lowe [illegible] [illegible] people [illegible] [illegible] among the scribes and pharisees [illegible] in their owne conceiptes, that they had in their keapyng the name of all pure religion and true [illegible] [illegible] the [illegible] and [illegible] of the [illegible] [illegible] of the priestes [illegible] [illegible] [illegible] Jesus should be [illegible]. Therfore [illegible] of places there are [illegible] [illegible] to the [illegible] that by the [illegible] together of [illegible] [illegible] [illegible] [illegible] the [illegible] appeare [illegible] [illegible] [illegible] Jesus [illegible] [illegible] [illegible] [illegible] places appeare [illegible] [illegible] the simple people and [illegible] [illegible] to beleue [illegible] [illegible] [illegible] ought to [illegible] [illegible] [illegible] had [illegible] [illegible] and common [illegible] was [illegible] of [illegible] that they touched but the hem of his garment [illegible] the better [illegible] [illegible] the prophetes and [illegible] of the [illegible], [illegible] [illegible] Jesus [illegible] [illegible] [illegible] as they had [illegible]

The texte

Then the pharisees [illegible] together vnto him, and [illegible] of the [illegible] whiche came from Jerusalem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

to [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ceremonies whiche god himſelfe hathe commaunded to be kepte. When [illegible] towardes the neighbour [illegible] is to be [illegible] the commaundementes of God [illegible] keping of [illegible] tradicions. It is a [illegible] godlines, and an [illegible] in keping of ſuche ceremonies as youre [illegible] you of their owne heade, and in the meane while litle [illegible] thoſe thinges which God himſelfe hath commaunded you to obſerue. You thinke it to be one of the chiefeſt pointes of godlines to waſhe your handes [illegible] your [illegible] and to [illegible] other [illegible] by reaſon [illegible] of holines. [illegible] and make [illegible] vnto the worlde, and [illegible] you let [illegible] be [illegible] the Goddes [illegible] the people [illegible] and teacheſ you [illegible] to be.

¶ [illegible] the commaundement of god [illegible] alſo to [illegible] the [illegible] [illegible]

For [illegible]

¶ [illegible] and [illegible] God hath [illegible] commaunded [illegible] of [illegible] whiche [illegible] and [illegible] the worlde [illegible] father [illegible] mother [illegible] God commaunded [illegible] [illegible] but [illegible] [illegible] their [illegible] [illegible] by this meanes [illegible] of their nouriſhyng. [illegible] which [illegible] you haue [illegible] your [illegible] [illegible] doctrine [illegible] Goddes commaundement of [illegible] [illegible] your [illegible] doctrine. God [illegible] the [illegible] the mother [illegible] [illegible] the mother [illegible] but you [illegible] [illegible] [illegible] of godlines [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

ſo

to the releife of his poore parentes, becauſe the commaundement is other-wyſe ſatiſfyed: and in the meane whyle you ſo feare the parentes wyth vayne ſuperſtition, that they dare not require of theyr chyldren any thyng whiche ſemeth ones dedicated vnto God, leſte in ſo doyng they ſhoulde bryng them ſelues in daungier to be accuſed of ſacrilege. Whereas God hath no nede of your money, neyther is the ſame employed to hys glorie, but turned to your owne pryuate commoditie: and though it were beſtowed vpon the buyldyng of the temple, yet wyth God there is no temple ſo holy that to the maintenaunce therof he woulde haue the chyldren to [illegible] theyr parentes at theyr nede. Do not you when that be [illegible] lerned Doctours [illegible] to deceyue the chyldren, that they refuſe to helpe theyr parentes: & alſo feare the parentes that they dare not touche any thyng once conſecrated vnto the temple. Doe not you I ſaye, whiles you thus forbidde and vpholde youre owne inuentions, reiecte and put out of place goddes commaundementes? Theſe thyng haue I brought you forth for an enſample, wherof ye cannot denye but you offend not herein onely. [illegible] ſo in many other thynges you doe the lyke, as in that you nowe doe. Goddes commaundement is: thou ſhalt loue thy neighbour as thy ſelfe. And you for tryflyng [illegible] thynges taught you of men, go about to frame a treaſon both agaynſte me and my diſciples, nothyng regardyng goddes commaundementes in thys behalfe.

¶ And when he had called all the people vnto him, he ſayde vnto them: Herken vnto me euery one of you, and vnderſtande. There is nothyng wythout a man that can defyle hym when it entreth into hym: but the thynges whiche proceade out of a man, thoſe are they that defyle the man. If any man haue eares to heare, let him heare. And when he came into the houſe awaye from the people, his diſciples aſked him of the ſimilitude. And he ſayth vnto them: [illegible] what ſoeuer thyng from wythout entreth into a man, it can not defyle hym, [illegible] purgyng all meates. — **The texte.**

After the Phariſees were wyth theſe wordes vnto them priuately ſpoken, rather put to ſilence then cured of theyr maliciouſneſſe, he at ones called al the people vnto hym. For his pleaſure was to haue them al [illegible] of the perfection, leaſt they ſhoulde at any tyme afterward haue bene by the Phariſees & ſcribes withdrawen fro the puritie of the goſpel. Heare you al (ſaith he) and vnderſtande my wordes. From hencefoorth I [illegible] of beeyng [illegible] to that ſorte of our religion, to eate bothe wyth vnwaſhe handes, as who ſaye he that ſo eateth were by ſuche meates polluted & made vncleane before God. The cleannes and vncleannes of man ſtandeth not in outwarde, but in inwarde thynges. Neither canne the ſoule of manne be defiled with corporall thynges. Therfore nothyng that is without man & entreth into the bodye can make hym vncleane before God. But the thynges whiche be within man, and commeth out of hym, declareth hym to be vncleane. For this darke ſaying the Lord Jeſus gaue the people occaſion diligently to enquire what was the meanyng of his wordes, and to make them diligent he added theſe wordes: whoſo hath eares to heare let hym heare, meanyng that the foreſayd ſayinge was [illegible] in darke to the [illegible]. That after the multitude was ſent awaye, and he gone into a houſe, then the diſciples deſired hym apart to expounde them the parable of the difference betwene the thynges entring in & cumming out of man. Jeſus here folowing the example of a faythful and diligente ſcholemaiſter, after he had — He that hath eares to

had

had geuen them a litle checke, and by that meanes made them to take better hede vnto his wordes then did he teache them the miſtery and ſecrete meaning thereof. What (ſaieth he) are you alſo (whome I haue ſpecially choſen out to a farre better degree of vnderſtanding) [illegible] as you ought to haue, [illegible] what was meant by this parable [illegible] I expounded to you heretofore? Perceiue you not that man [illegible] can neuer be knowen by thoſe externall thinges which entre into hym? For what meate entreth in by the mouthe is not conueyed into the harte, but in to the ſtomacke, and anon after into the bely: from thence, if there be any thinge that is vncleane in it, the ſame is auoyded out into the priuie, ſo that to the eater euery meate is cleane, becauſe nature purgeth whatſoeuer is there vncleane and filthy.

What meate [illegible]

And he ſayde that whiche cummeth out of a man, defileth the man. For from within, euen from the hart of [illegible] couetouſneſſe, frawde, deceypte, vnclean[illegible] [illegible]

The texte.

But the [illegible] thinges that [illegible] from the moſt inward partes of man be tho[illegible] [illegible] vncleane. The harte of the [illegible] [illegible] [illegible] [illegible] For [illegible] [illegible] handes, but [illegible] harte. [illegible] So out of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that is to [illegible] of the harte [illegible] whether [illegible] be [illegible] harte is [illegible] [illegible] bely. [illegible] [illegible] [illegible] [illegible] harte. [illegible] [illegible] [illegible] [illegible] from whome they proceade are vncleane, but [illegible] the eyes and eares they [illegible] the mouthe of the hearers and [illegible]. Wherfore let your [illegible] to kepe your hert cleane, and then [illegible] no [illegible] whether [illegible] meate [illegible] hande [illegible] vnwaſſhen.

[illegible] [illegible] [illegible] felt at his feete. [illegible] [illegible] ſoughte hym that he woulde [illegible] her. Let the children firſt be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this ſaying [illegible] ſpirit out of thy daughter. And when ſhe [illegible] [illegible]

The texte.

After [illegible] thinges [illegible] thus [illegible] Jeſus [illegible] [illegible] be the very [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] all [illegible] [illegible] the very [illegible] of Jeſus [illegible]

mig

[illegible]

[illegible]

[illegible] that had an impediment in his speache [illegible] unto him: Ephphetha, that is to say [illegible]

The texte

[illegible]

tongue to confeſſe his owne [illegible] and gods mercy. For the hearing of [illegible] our [illegible] and by confeſſion of mouth is the perfection of [illegible] health. The [illegible] Jeſus ſpeaking [illegible] heare him not [illegible] [illegible] eares [illegible] of the [illegible] [illegible] as they heard [illegible] to be [illegible] the [illegible] of God. [illegible] to [illegible] the [illegible] eares [illegible] that [illegible] of [illegible] tongue and eares helpe him. [illegible] of [illegible] to [illegible] his handes vpon him. [illegible] of other [illegible] The [illegible] and [illegible] hath he not learned [illegible] [illegible] of the goſpel. [illegible] how can he [illegible] [illegible] to his [illegible] power and [illegible] The [illegible] with the [illegible] of [illegible] deafe and dumme felow [illegible] [illegible] are moſt [illegible] [illegible] and [illegible] from the [illegible] of his [illegible] and [illegible] Then [illegible] fingers [illegible] his tongue with his [illegible] the finger of god [illegible] of our [illegible] [illegible] out of the mouth of [illegible] [illegible] the tongue of our [illegible] to them [illegible] that all [illegible] [illegible] without the [illegible] ſpirite, becauſe [illegible] maketh it a ſtrong [illegible] The [illegible] tongue [illegible] as often as it is [illegible] both [illegible] and [illegible] the ſpirite [illegible] [illegible] the goſpel [illegible] from the [illegible] them [illegible] from [illegible] [illegible] to the [illegible] into their eares [illegible] [illegible] the [illegible] their tongues [illegible] and [illegible]

Then [illegible] handes [illegible] [illegible] and [illegible] and [illegible] that the teacher doth [illegible] outwardly [illegible] from heauen. [illegible] as it were a [illegible] when he had taken [illegible]

and hath put his fingers into his eares and then spit on his tongue [illegible]
to be [illegible] to beaute and stabed. & his sighing came not of any [illegible]
ment to cure the man but was a passion & pyttie of him that grevously be-
[illegible] his miseries case.

No wordly thing is more miserable and wretched then ther, whose inwarde
eares are [illegible] and encumbered with worldly cares, that they can not
heare the word of God. & whose tongues are entangled and infected with
[illegible] affections that ther auoue not of heauenlie thinges but are a-
gainst them to [illegible] ther [illegible] and bumine to ye out the
mercy of God. Christe at the sighing of Jesu pitieth be in tender heauenly
in what are we were but he looking up into heauen taketh away by [illegible]
tion the sighing he from whence cummeth our redemption. & also upon
the [illegible] our [illegible] bounden bide that we which had before open
eares to heare detractions & vaine fond cauls & worldlie doctrine, opin-
ions of philosophers & the suggestions of the diuell [illegible] haue now the
[illegible] to heare the heauenlie doctrine of the gospell: and that we
[illegible] had before a dumbe tongue infected with the pestilence of the diuell that
we lothed the delicate lecture of the heauenlie [illegible] [illegible] ye
[illegible] that we [illegible] knowledge our [illegible] [illegible] but
[illegible] how [illegible] our [illegible] to our [illegible]
[illegible] of the bounteous goodnes of
[illegible] and also to the [illegible] of the
[illegible] & [illegible] the [illegible] [illegible]
[illegible] power to get [illegible] but lore by
[illegible] [illegible] ye [illegible] [illegible] is done by godders power alone and
not by mans [illegible] And bete the man Christe which was brought
unto him to haue his tongue be opened. & he and of his ye be ther eares and
a [illegible] [illegible] ther eares be opened and the band of his tongue was
loosed and he spake rightly. Ther had open eares who after the [illegible] and
[illegible] [illegible] to take all that cure they had and to [illegible]
Ther had a readye tongue who he of ye they had [illegible] the holy gode
[illegible] the wonderes of god and [illegible]
[illegible] should not from thence to be [illegible]
[illegible] of Jesu on this wise whether we ought rather to obey
[illegible] man in ye rou. Ther thinges were done a [illegible] from the proper
[illegible] not make a wicked [illegible] wrinkle beaters of our [illegible]
[illegible] of the [illegible] traffe ther haue in heauen & ther [illegible] not.

Christe Jesus charged them that they should tell no body hereof. but so,
[illegible] not [illegible] but [illegible] and [illegible] but [illegible]
[illegible] [illegible] the power of god them and [illegible]
[illegible] of man. Ther [illegible] knew this [illegible] [illegible] be heard
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] the great benefit receiued of Jesu. Further Jesus was in
this world [illegible] [illegible] the shape & likenes of man [illegible] he would
[illegible] [illegible] and teach them what they should do. [illegible] ye cure

a man

Christe [illegible] the eares

Jesu charge [illegible]

a manne dothe that is excellent and prayſe worthye, let hym counte to haue no woordes in the thereof, to thentente that mannes glorye maye be vtterlye ſuppreſſed and onely goddes glorye aduaunced. It is impoſſible to magnifye and extoll it aright but the power and goodneſſe of God is euermore moſte woorthie praysed. Albeit neither is the glorye and prayſe of man, if any be, but he cometh in ſtraite ſuppreſſed. Yea ofte tymes the more it is auoyded, the more it followeth. But a Chriſtian teacher muſte be of this mynde, to deſire as muche as in hym lyeth to be knowen to god alone, and in ſo doyng he is the more worthy to be praysed to euery body.

For whoſo deſireth glory and prayſe among men the ſame, in that he is ſo deſirous therof, deſerueth to haue none at all. He declared in that Jeſus forbad them whiche brought the dumme manne vnto him, to tell any bodye what was done. he the more prohibited them to publiſh & ſet it abrode to all menne. And ſo much the more had they his greatneſſe and excellencie in admiracion, because that he who both was able to doe, and ſo muche in dede the leaſte among them, did not onely not require of them any mede or rewarde for his labour, but alſo would be not ſo muche as take the fruicion of that glorye and prayſe, which he mooſte woorthilye deſerued to [illegible]. But as it is the propertie of hym who is beneficiall, not to require no prayſe for his benefite, ſo is it agayn the part of a thankefull perſon to make the more earneſt & the more hartie thankes, because the authoure of the benefite [illegible] none at all.

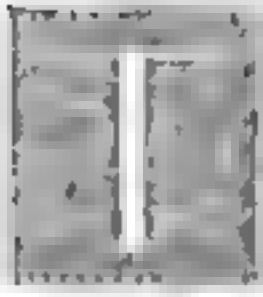
Therfore thoſe frendes reported euery where of Jeſu ſaying: He hath done all thynges well, and hath reſtored to the deafe their hearyng, and to the dumme their tongue and ſpeache. This prayſe is agreeable to none but to god alone, who onely made all thynges at the firſt. All the miracles that Jeſu wrought were but outwarde certayne tokens, whiche not onely of a man were and bodily cures, but outwardly appearance of corporall thynges, in dede there were many of them that farre paſſed it, wherwith he made the deafe to heare and the dumme to ſpeake. That according to the ſpirituall meanyng hereof the ſumme of a chriſten mannes felicitie ſtandeth in thys poynte, that with his eares he may heare the wordes of the goſpel, and then with his tongue vtter & ſpeake what he hath learned and geuen credite vnto.

He hathe done all thinges well.

The .viii. Chapter

The texte.

In thoſe dayes when there was a verye great companye, and had nothyng to eate, Jeſus called his diſciples vnto hym and ſayde vnto them: I haue compaſſion on the people, becauſe they haue nowe continued with me three dayes, and haue nothyng to eate: and if I ſende them awaye faſtyng to their owne houſes, they ſhall faynte by the waye: for diuers of them came from farre. And his diſciples anſwered hym: where ſhoulde a man be able to fede theſe with bread here in the wildernes? And he aſked them: How many loaues haue ye? And they ſayde: ſeuen. And he commaunded the people to ſitte downe on the grounde. And he tooke the ſeuen loaues, and gaue thankes, and brake, and gaue to his diſciples to ſet before them. And they did ſet them before the people. And they had a fewe ſmall fyſhes: and when he had bleſſed, he commaunded to ſet them alſo before them. And they dyd eate, and were ſuffiſed: and they tooke vp of the broken meate that was left, ſeuen baſkettes full. And they that had eaten were about fower thouſande, and he ſent them awaye.



Then lord Jeſus [illegible] his diſciples [illegible] people [illegible] the doctrine of the [illegible] [illegible] God [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Here he had geuen thankes, he brake the loaues, and being broken, he deliuered them vnto his diſciples, [illegible] them before the people [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] endforgerstuncte.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Therefore when the Bishop and preacher of Gods worde shall chance to meete with a blinde man, what maketh he? marke what Jesus did. First he toke the blind man out of the handes of his guides, but whether did he leade him? he lead him out of the towne. What manner of meth he vses the worde? a simple or parcelme that ca be, whose fo wech the rage and hippes of the multitude. They cast out themselves to their owne peril, that are thus. Ye do not this thing aright, sayth man, but do so as well as ye. Ye habbe leauer place the bryde marke with the in private, than be worse with a true or such as are blind, are a little waves in leaporde so long as they be among company. They are addicted to loose, that are ever upon their ruine and strife against other, they are thrustes out of place and lose marke a fall. Therfore title of all the blind in anne must be leade out of the place, whereas much company and resorte of people is, for mark this so as later that hath such a guide. Q. hat did the Lorde in the rouse? he spat in his eyes and then put to his handes and touched them. Whether was his eyes or opened? a great was his blindnesse. Then Jesus asked him whether he sawe ought. As he had spoken the worde, the blind man lifted up his eyes, considering as it were to make hope to be restored to his sight and sayd, I see men walking like trees. They that have not yet perfectly received the sight of the Gospell, but afore unto them for matter worde, seemeth more greater than it is in deede. They see a man, he seemeth a plane tree. They see a prabe citizen or a prince, they think they see an Appletree, or a Carpenterre.

Whereas a lowe philosopher with a great beard or a pharisee trimmed with broade hemmes and phylacteries, their belieche is a fig tree. Some of these trees were cloth, and changes would fall be and appeare into them in their proprietaries and as they be in deede. Then should they perceive what maner of creatures, and bestes such changes were, so seemed to appeare to him, which is hatte blind. But the Lorde who giveth not the increasing but, not forsaketh him that he is but half a sight, but he perfecteth, bid ettiones put his handes to the blind mans eyes and lo, sayth he begaine have a cleare sight, and at the length attained unto perfect sight, that he sawe all things cleare.

After that he put his handes upon his eyes.

Blessed is he who having the eyes of his harte lightened by Christ sethe nere thing plaine. Unto him those things seeme hatte, which unto the worlde appeare greatest. Unto him those things seme foole and idiotes, that make the goodliest show unto the worlde. Unto him those things appeare greatest, which seme vile and nothing worth unto the same. Whosoever thou be that art a teacher of the Gospell, despise not the weakenes of them which are newe beginners in learning the philosophie and doctrine of the gospell. At the first seemeth mouche for them to be brought out of the towne, that is to sayde to have departed from their old errours. Then must the doctrine of the gospell be straight waies put forth, and preached unto them, whereby their eyes may be lightened and fyll of all the rudimentes, and first principles of the mainginne perfection are to be taught upon the profiting whereof such as entered to Christes religion, and be nouvers of the same, may receive the sacrament of baptisme. Anone after there must be taught them a more secrete and perfite doctrine, whereby shall make them to see, and perceive every thing clearly. These things shall the ministers of Jesus Christ doe.

But

[illegible] Jeſus then [illegible] vouchſafe to touche the blynde mans yes, that an[illegible] that he maye receiue his ſyght agayne.

[illegible]

After the Lorde had done this good dede, he bad the man returne home to his houſe, forbiddyng [illegible] what was done. And euen as he [illegible] he teacheth the preachers therby [illegible] ought [illegible] and [illegible] amonge [illegible] of they haue [illegible] in the myddes [illegible] of the ghoſpel, [illegible] his facte to be publiſhed and [illegible] that [illegible] of his frendes, [illegible] the goſpel of god, [illegible] is chaunged, and made a newe [illegible] but after the tyme he had [illegible] grace [illegible] not to forget what he was before [illegible] he be not puffed [illegible] of [illegible] amonge a [illegible] of people [illegible] he not [illegible] profeſſion.

[illegible] go into the houſe, and if thou mete any in the towne, [illegible] He healed one before whiche was bothe deafe and dumme. [illegible] a blynde man [illegible] be good and perfect [illegible] For there is a tyme when it behoueth a man to publiſhe the myſteryes of the ghoſpell. Agayne there is a tyme when it is better to conceale the ſame.

The text. [illegible] And Jeſus went out and his diſciples into the townes that belong to the citie called Ceſarea [illegible] Peter [illegible] ſayinge [illegible] Sathan, for thou [illegible] not the thynges that be of god but the thynges that be of men.

Nowe whiche he with a ſmall bande [illegible] his diſciples haue preached the [illegible] [illegible] in the [illegible] ſpirite after as [illegible] haue bene broughte corporally and by bodie figures. Therfore he departed from [illegible] in company with his owne diſciples to [illegible] townes belonging to the citie of Ceſarea, ſurnamed Philippi. And he went by the waye [illegible] of them what the people [illegible] of hym. [illegible] the common [illegible] to haue [illegible] Jeſus [illegible] at the ſame [illegible] was [illegible], but his intent and purpoſe was, to ſhewe [illegible]

whyche al

[illegible]

[illegible]

[illegible]

[illegible] there is no cauſe why ye ſhould be ſory.

[illegible] made before me. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] to be my diſciples.

[illegible] whan he cometh in the glorie of his father, with the holy Angels.

[illegible]

whan

[illegible]

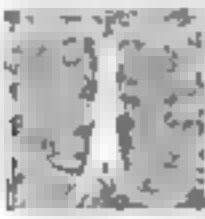
[illegible]

[illegible]

ger of bodily life, why do they not then more earnestly look upon, examine, and weigh the matter, wherin consisteth that vtterlie inestimable glorie eternall life? Howe eternall life is preferred before temporall life, and how soone not exchange the one for the other, and wretchedly for the bodye, especially seeing that every man shall another day receyve his bodye again, restored to a more blessed state. Men make out of measure bye for the, sake of the gospel, but yet every man ought to be readyer and more forward to do so for the sake of the Lord, that vp the earth, they have paste nothing vpon corporall life, so that the glorie of the same may be saved. Wherefore, seeing the hope of perfection is present, then shall this crosse be taken vp. Yet nevertheless, even when all things be ouer and perfection is at hand, shall any man be without his crosse, but let be counted a great thing to renounce all carnall affections, worldly pleasures and ornaments to cast of the motions and lusts of the flesh, to be ready to serve in chastitie and pouertie of the bodye, to suffer bonds and stripes and imprisonment. For these things also must every man bye that will be my disciple, even at their come, when the worlde is most quiet and without troubles. But much more is that the worlde shall with all manner of engines rise against those which professe my name and three fourthes with fire, sache, banishment, imprisonment, torments, strawbone and death. For Christ is a mighty warriour and that euer have been most ready and most stoute, so doth he expressly shew them good minde among whome it shall be one, he treated after great manner to professe my name. And if any man, the more he be brought in fear and bent against me, he will be ashamed to confesse and to be my disciple, this ingratious and conceyted nation, before all the bonte affection forsoeth, curse to my business, yea the same of in worldly, yea and be likewise ashamed to take him for his disciple, to me he shall seemes not to me, and to stand as he is now but wonderful and vnruyrious in the ouerlaye and glory of his father, not accompanied with the same poore disciples, but enuironed with innumerable companyes of holy Angels.

The ix. Chapter.

And he said vnto them: verily I say vnto you: there be some among them that standed here, which shall not taste of death, till they have seen the kingdome of God come with power.



ver shall not be partakers of this glorie, who shall not take vpon them the vnfamy of my crosse. For Jewes looked for a mightie kingdome of ye children of Israell, which they supposed should begin, assone as Messias was come, and therefore they could not beleue ye Jesus was Christ, because he was so poore, so vile an outcaste of ye world, and much more were they offended with the mention of his passion and death. They considered not how there were two comynges of Messias ye first which after the estimation of the worlde was lowe and despectfull, and another full of maiestie, and glorye, which shall be in the ende of the worlde, so therefore he may

maieſtie vnto [illegible] whole bodie [illegible] from all partes of the [illegible] of the father [illegible] with al his [illegible] into the [illegible] of [illegible] that the [illegible] of [illegible] be [illegible] [illegible] to be [illegible] ſame. [illegible] among the people [illegible] [illegible] vnto them [illegible] [illegible] that [illegible] [illegible] as [illegible] thing [illegible] the ſonne of manne [illegible] and [illegible] ſee more [illegible] that appeare [illegible] the fathers maieſtie [illegible] holie angels [illegible] taſte of [illegible] For there be [illegible], [illegible] that [illegible] of [illegible].

There be [illegible] &c.

[illegible] he maye be founde [illegible] that the Lorde [illegible] the Apoſtles [illegible] For after his death, reſurreccion and aſcenſion, [illegible] of the Euangelike doctrine, began to ſhewe and putte furthe it ſelfe.

¶ And after ſixe dayes Jeſus taketh Peter and James and John and leadeth them [illegible] before them. [illegible] a good thing for [illegible] and a voyce came out of the cloude [illegible] they ſawe no man more [illegible] Jeſus onely with them.

Moreouer becauſe the diſciples ſhould put no doubtes but he would [illegible] performe what he promiſed concernyng the maieſtie of [illegible] his [illegible] was to geue them ſome taſte thereof [illegible] theyr death, ſo [illegible] as [illegible] was able to [illegible]. [illegible] Jeſus toke [illegible] thre of his [illegible] diſciples [illegible] the tyme were come that [illegible]. Therfore Peter James and John [illegible] with him into a [illegible] mountayne [illegible] taken from [illegible] and [illegible] Jeſu [illegible] in their [illegible] to the [illegible] of [illegible] and [illegible] of the earthly [illegible].

The people [illegible] abode [illegible] in the playne [illegible] thereof, and if [illegible]. When the Lorde [illegible] was come to the toppe of the mountayne [illegible] of al [illegible] prayers, the [illegible] clearely prepareth the eyes of the hearte

and

and maketh their mete to bete for hide a fyrbe

[illegible]

[illegible]

[illegible]

Anone as the power of the father was beaten all things were chaunged agayne into another shape and ipsewes for whom they lowed couple a houre ryon, the mente a vaynted out of them sleye they a not one greef a that eure they sa or before, nae alonere. [illegible] agayne hauing the effe sa ne hap, that he was [illegible] to have [illegible] brouge [illegible] greatnes and ere thought a claude and they were not able to bold it. What would they have done if he had shewed them his power [illegible] and maiestie even as it am bele- Therfore Jesus [illegible] not to [illegible] to giue to wise and for fauing the rope of the mountaine, came downe to the rest of his disciples, and the multitude. Here remember thou that art a preacher of the gospel how are in the mosest bewareth be to humble and abase thesefe to the capacite of the weake the which wast ouer the weake as they be. Yet thou have any [illegible] of [illegible] in thee, the same is Christes, and not of thine.

Ye scribes.

Anon as they came downe from the hill, he charged them that they should tell no man those things [illegible] of man [illegible] Yet they kept that sayinge [illegible] and they [illegible] one another what the [illegible] rise.

As they were commyng downe from the hill, or rather cayme to the multitude, the Lorde Jesus forbad them that they should tell no man what they heade seene, till after the time that the sonne of mane were risen again from the dead. Other heretofore when they were straite commaunded to go to their peace, did so much the more bruit abroade those things which they were charged not to tell. But there is a reason why the heate, for fathers hereof giving heed hym at his words as they were commaunded, imperfecte what they heard, in so much that they bade for not to the end, but of the Apostles before a time appointed. They wotte not what the matter meaneth, but rather suppose for there was some earnest cause, why Jesus would not have it published into the people before his resurrection were in them. For what other good should they have done by telling it abroade, but made themselves a laughing stocke unto the fariseies? Who would have beleeued it to have bene matter in deede, that Jesu had appeared in such poore simplicitie, should he from so great glorie to so much shame and bussing, and in conclusion after death upon the crosse? But the disciples, in not bruit it out after they had once heard the fathers voyce, distrusted the wordes of Jesu not understanding what he meante by these wordes rising. When the sonne of man shall rise from death, etc. fell to reasoning the matter among themselves, and supposed verily that some time after his resurrection, the glorie of that kingdome should begynne, whereof they had notwithstanding a sure hope, but there was a certaine scrupule or doubt in the mate much against them, and that was because his beard was at hande, the authoritie he had offe times warned them of before, prompt fend he would arise on the third day after the same.

But they had learned of the prophecy of Malachie, how that Helie should come before the great day of the Lorde. And because they could not affoyle this

doubte

doubte emong themſelues, they moued the queſtion to Ieſus. [illegible] thou haſt [illegible] the kyngdome of God [illegible] after the reſurrection [illegible] [illegible] the Scribes [illegible] to make the people in a readyneſſe [illegible] [illegible] Therfore [illegible] the kyngdome of God ſhal not come [illegible] after the reſurrection [illegible] there is another [illegible] and [illegible] of the prophete, whiche the Scribes [illegible] this queſtion of [illegible] [illegible]

[illegible] [illegible] kyngdome [illegible] [illegible] [illegible] [illegible] Therfore [illegible] [illegible] the kyngdome of God was not yet come [illegible] [illegible] of the prophete [illegible] [illegible] [illegible] not begonne to come [illegible] after the [illegible] [illegible] Ieſus [illegible] of Iohn [illegible] the prophetes ſpake before of the comyng of man, [illegible] before the great and [illegible] daye of the Lorde [illegible] the heartes of the fathers to their chyldren and the heartes of the chyldren to their fathers [illegible] [illegible] Therfore thus [illegible] [illegible] to the great miſchief and vengeaunce of all men, [illegible]

[illegible] of Malachie ſpeakyng of Helie [illegible] [illegible] the prophecies of other prophetes [illegible] [illegible] [illegible] at naught, be [illegible]

[illegible]

condemned and put to death. Yea to ſaye the truth, whatſoeuer was prophecied of him to come, is already accompliſhed, and [illegible] thing beyng as yet unknowen unto the Scribes and Phariſees. [illegible] unto you my dear frendes. For [illegible] the kyngdome of God was preſent and [illegible] to be [illegible] their former life [illegible] take upon them [illegible] knowledge of the prophetes [illegible] which [illegible] the kyngdome of [illegible] by him, not as he [illegible] but as [illegible]. For [illegible] accordyng to the prophecie of [illegible] and [illegible] commyng [illegible] the great and terrible daye of the Lorde was preſent, [illegible] to the [illegible] and [illegible] of God [illegible]. But the [illegible] [illegible] which [illegible] and [illegible] he [illegible].

Hereby [illegible] not [illegible] but after the [illegible] of [illegible] who [illegible] Phariſees, was [illegible] and beheaded. [illegible] the [illegible] the ſame thyng [illegible] that [illegible] For [illegible] the [illegible] of the [illegible] [illegible] their [illegible]. [illegible] from pleaſaunt [illegible] to [illegible].

¶ And when he came to his diſciples, he ſawe much people about them, and the Scribes queſtionyng with them. And [illegible] the people [illegible] and ranne to him, and ſaluted him. And he aſked the Scribes [illegible]. And one of the company [illegible] I haue brought [illegible] unto thee, which hath a dombe ſpirite. And [illegible] he taketh him, he teareth him, and he fometh and [illegible] with his tethe, and pineth awaye. And I ſpake to thy diſciples that they ſhould caſt him out, and they [illegible].

In the meane whyle that they had thus communicacion together, they were come unto the [illegible] of the people, in which [illegible] a great [illegible] gathered about the diſciples, whome Jeſus left beneath with the people. [illegible] the Scribes reaſonyng of a matter [illegible]. [illegible] when the people had eſpied Jeſus [illegible] as he had [illegible] and [illegible] him [illegible].

Jeſus [illegible] what the Scribes diſputed [illegible] aſked what the matter was [illegible] that euery body might knowe what was done. And when [illegible] their peace for very ſhame [illegible] and [illegible] and the [illegible] the [illegible]. Jeſus [illegible] one of the multitude [illegible] the whole matter euen as it was, unto Jeſus [illegible].

What I ſaye unto you [illegible]

The text.

And [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Ie Sabbaoth, [illegible] apte, and adapte.

[illegible]

[illegible]

[illegible]

The paraphrase of Erasmus upon

The texte,

[illegible]

[illegible] hym, not dye at all.

[illegible]

[illegible] that came vnto the Lorde.

[illegible]

[illegible] or honoured, in the ſoule.

[illegible]

The texte [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The .5. Chapter.

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

The texte.

[illegible] And when he had taken them vp in his armes, he put his handes vpon them, and bleſſed them.

When he had ſpoken theſe wordes, there were certayne perſons that [illegible] that he ſhoulde lay his handes vpon them, and bleſſe them. [illegible] a hope by vertue of his touching [illegible] that thinges ſhoulde alſo be good and [illegible] as the weake and tender [illegible] gerd [illegible] not to be [illegible] for [illegible] not [illegible] they had [illegible] them [illegible] (margin: Vnder the [illegible]) [illegible] bicauſe it was out of their [illegible] of [illegible] perſons [illegible] againſt [illegible] as they are [illegible] not [illegible] the [illegible] and [illegible] perfection. [illegible] the Lord [illegible] that [illegible] his holy handes vpon [illegible] perſons, and bleſſed [illegible] they may [illegible] that [illegible] made perfite by the mouthes of infantes and ſuckelynges.

¶ And when he was gone forthe into the waye, there came one runnyng and kneled to him [illegible] on the ſhoulders, but he wente awaye [illegible] For he had great poſſeſſions.

When theſe thinges were done in the houſe, and he gone forthe into the waye, then came there vnto hym a certayne yong [illegible], bicauſe that after [illegible] was commended, this age ſhoulde [illegible] be called

[illegible]

[illegible]

[illegible]

great

great [illegible] he that little he hath, and [illegible] maketh an ende to [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] all that euer he had, as the other dyd. And [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Jeſus [illegible] the [illegible] of his diſciples [illegible] [illegible] all that [illegible] at hand. [illegible] For [illegible] began [illegible] Jeſus [illegible] the diſciples [illegible] becauſe they had [illegible] [illegible] maſter [illegible] [illegible] ſhame and [illegible]. In [illegible] [illegible] [illegible] they [illegible] [illegible] they plucked the eares of corne. In [illegible] [illegible] [illegible] to go vp to Jeruſalem. [illegible] [illegible] [illegible] appetite and [illegible] [illegible] [illegible] Jeſus [illegible] [illegible] [illegible] [illegible] [illegible]. They both [illegible] [illegible] [illegible] of one partie [illegible] [illegible] [illegible] in [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] but they [illegible] [illegible] that thing whiche was moſt neceſſary for theyr iuſtification.

[illegible] and began to [illegible] [illegible] [illegible] and [illegible] him, [illegible] [illegible]

[illegible] an exaumple [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

altogether

The paraphyase of Erasmus vpon

The texte.

[illegible]

ſaued,

[illegible]

The texte

[illegible]

[illegible]

[illegible]

[illegible] thou ſonne of Dauid. [illegible]

[illegible]

[illegible] thou ſonne of Dauid haue mercy vpon me. The people were offended [illegible]

[illegible]

neſſe, and haddeſt rather like an [illegible] of the worlde in a [illegible] beggerlie cloke the more [illegible] in the ſight of Jeſus, wherein is conteined the [illegible] of all treaſure. That a goodlier and fayrer veſture is the garment of innocencie, and cleanleſſe. That a foule manne hath bee[n] regarded with [illegible], w[ith] couetouſeneſſe, [illegible] and ambicion. Howe [illegible] and wretched a begger is he whoſe [illegible] and [illegible] commonlie croucheth and [illegible] [illegible] which is he that neither knoweth [illegible] not [illegible] [illegible] make. Be [illegible] thou art called from the miſerable [illegible] Jeſus, [illegible] when thou readeſt the goſpell, or heareſt the ſame preached, as [illegible] thou art drawen by a certain ſecrete inſpiracion of the holy ghoſte. Why doeſt thou not then all the [illegible] under apace that are [illegible] a man to attayne to [illegible] leape up unto the boſome of a better [illegible] thou not with moſte ſure faythe unto Jeſus, who is onely able to geue the [illegible], and [illegible] to al men. If he cometh unto the [illegible] and [illegible] the [illegible] to the paſt [illegible] to [illegible]. Thou [illegible] and [illegible] in the darkeneſſe, but thou haſt not yet [illegible] Jeſus [illegible] by the [illegible] after death he [illegible] no [illegible] to ſaluacion, but to [illegible]. Whom he [illegible] he hee in this worlde he [illegible] in that [illegible] upon the [illegible], he [illegible] here [illegible]. The begger hath made the [illegible] of the [illegible] unto [illegible]. And when he was [illegible] and [illegible] to [illegible] what wilt thou haue me to do unto the [illegible] not [illegible] not he what he ſhould doe [illegible] but all this was done for our edificacion, [illegible] that this blinde man [illegible] for an almes of the [illegible] becauſe he was a begger, [illegible] a blinde man [illegible] unto Jeſus. Lorde haue mercie upon me. [illegible] demaunded what they [illegible] for, what they [illegible] and [illegible] that I [illegible] an other that I [illegible] a wife with a good dowrie. An other [illegible] me [illegible] that I [illegible] [illegible] many [illegible] a [illegible]. The [illegible] of all [illegible] what ought to be [illegible] [illegible] for all other [illegible] whereby he [illegible] God and [illegible] Jeſus, whom to knowe is [illegible]. [illegible] to knowe God [illegible] to ſee God [illegible] and [illegible] place. [illegible] hath [illegible] great faith. Doubtleſſe this is that [illegible] the heauens. Therefore Jeſus anſwereth: Go thy way, thy faith hath ſaued thee. He is not [illegible] and call a[illegible] with [illegible] but [illegible] nothing at [illegible] of his own [illegible] cannot be [illegible]. He hath receiued thy [illegible] thou [illegible] call [illegible] unto [illegible] to [illegible], to my [illegible] and [illegible], and for that cauſe thou [illegible] not with the begger haue mercie on me but ſayeſt, geue me the rewarde due unto my [illegible]. Howe Jeſus doth [illegible] attribute ſaluacion unto fayth and not unto workes.

The

¶ The blynde man streyght wayes recouered his syghte, not because he beleued it, but so that he beleued. And beyng commaunded to go his waye, he folowed Jesus. [illegible] from the darknes is taken awaye [illegible] Thynke [illegible] thou art [illegible] whether thou wast [illegible] the gift of god [illegible] Thou art not [illegible] to folow thou hast [illegible] grace [illegible] but at thyne owne [illegible] What dyd that blynde man [illegible] he returned not [illegible] to his olde [illegible] and folowed Jesus in the waye. [illegible] when Jesus [illegible] Jesus goeth streight to Jerusalem [illegible] recouered the syght [illegible] as thou art [illegible] but thou art not [illegible] would folowe [illegible] deathe [illegible] that [illegible] that deathe [illegible] the [illegible] The [illegible] of the worlde are not [illegible] long lyfe [illegible] to get the [illegible] Jerusalem [illegible] haue receyued and enioye the rewarde promised in the same.

¶ The .xi. Chapter.

¶ And when they came nye to Jerusalem vnto Bethphage and Bethany, besides mount [illegible] Go your wayes into the [illegible] ye shall fynde a colte [illegible] and bryng him hither. And yf any man saye [illegible] that the Lorde hath nede of him, and streight way he wil [illegible] without [illegible] And certayne of them that stode [illegible] And they sayd vnto them euen as Jesus had commaunded. And they let them go. And they brought the colte to Jesus [illegible] and he sate vpon him. And many spred their garmentes [illegible] they that folowed, cryed saying: Hosanna, blessed is he that [illegible] of the Lorde. Blessed be the kyngdome that commeth in the name of the Lorde, [illegible] our father Dauid. Hosanna in the hyghest. The texte

That thyng was not yet wrought in the myndes of the disciples, which he [illegible] expressed and set out by a figure in ye blynd man. They [illegible] not perfectly with their [illegible] sawe how happy is the deathe of those that folowe Christes deathe. They yet dreamed vpon this worldly kyngdome. Therfore bycause he would the better tast this in their myndes, how such as wil folowe hym ought in no wyse to desire the kyngdome of this worlde, he shewed them a spectacle, whereby [illegible] and laughed to scorne all worldly pompe and glo-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The texte, [illegible] and his diſciples heard it.

[illegible]

Ieſus

Jeſus as thoughe he woulde haue [illegible]

[illegible]

[illegible] bodye.

The nexte daye when he ſawe a farre of a fygge tree [illegible]

[illegible]

was

[illegible]

[illegible]

[illegible]

haue not onely cattell and pigeons to ſell but alſo all holy thynges which [illegible] money [illegible] he [illegible] for a [illegible] ſhal [illegible] he [illegible] of [illegible] great [illegible] and [illegible] to a [illegible] be made to whippe and thoſe into the fire of hel, that be defacers of the holy temple.

¶ [illegible] and [illegible] ſought how to deſtroy him, for they [illegible] layed vp by them [illegible] and [illegible] haue confidence in God.

Ex. [illegible]

In this it may appeare what a great miſchiefe the [illegible] of [illegible] the [illegible] [illegible] goodn. [illegible] that were [illegible] that they were not [illegible] would be [illegible] of the [illegible] they did it not [illegible] which were all [illegible] he would [illegible] ſuche [illegible] to put [illegible] to death, [illegible] they [illegible] to do [illegible] wicked a purpoſe [illegible] of the [illegible] who had bene [illegible] in the temple [illegible]

[illegible] the obſtinate vnbelief of the inhabitauntes [illegible] from the worlde [illegible] that would to god this curſed figtree had [illegible] his death [illegible] at hande, [illegible] alwaye

of an frutelesse. He ſpent all the day in the temple, and beſtowed the nighte [illegible] in watching, in praying and encouraging of his diſciples. [illegible] the morning then returned from Bethany to the citie [illegible] the figgetree the diſciples perceaued how it was withered euen from the [illegible] roote to the higheſt top.

[illegible] called to remembraunce what Jeſus had done the day before, and beholding how he had curſed the tree, and [illegible] that it was [illegible] withered in all partes from the very roote [illegible] Maiſter, [illegible] the figge tree that thou curſedſt is now withered. [illegible] but [illegible] he had oftentimes before ſeen [illegible] greater [illegible] than this. Whereby he had to [illegible] that there is nothing [illegible] not able to bring to paſſe [illegible] the [illegible] of the goſpell. And becauſe the [illegible] The [illegible] of the [illegible] [illegible] of [illegible] of [illegible] not in your owne ſtrength but in God.

The texte. ¶ Verely I ſay vnto you, [illegible] mountayne, remoue and [illegible] haue them. [illegible] that your father alſo which is in heauen, may forgeue you your treſpaces.

I affirme more [illegible] of a man hauing a ſure beliefe in god, commyng vnto this figge tree to be [illegible] which thing you marueile at now [illegible] done [illegible] cum to paſſe, but alſo if he [illegible] this mountayne [illegible] out of the place and caſt thy ſelfe into the ſea, [illegible] a thing [illegible] impoſſible, yet if he ſpeake it [illegible] be nothing doubtyng or [illegible] in his hart, but haue conceaued a ſure beliefe [illegible] that whatſoeuer he [illegible] ſhall [illegible] cum to paſſe, then [illegible] whatſoeuer he commaundeth ſhall be done. This beliefe towardes god, [illegible] nothing of him in [illegible] Therfore [illegible] in any matter [illegible] that whatſoeuer ye demaunde of the father not miſtruſting but he will graunt you your requeſt, you ſhall obtayne it. Let your myndes be [illegible] from deſire of reuengement [illegible] ye deſire but what ſhall be expedient for your [illegible] He that diſtruſteth obtayneth nothing. For ſuch a one beleueth ÿ the father either cannot accompliſhe his deſire, or elſe in [illegible] he is able to be [illegible] with a [illegible] at the leaſt wiſe [illegible] let him haue what he [illegible] that man alſo obtayneth not his requeſt [illegible] his [illegible] is [illegible] whole he [illegible] the father to pardon the [illegible] that he hath committed agaynſt his maieſtie, whereas he [illegible] not [illegible] his [illegible] ſuch offences as his [illegible] brother had committed agaynſt him. For-

fore when ye [illegible] your selues to praye, forgeue with al your hertes, if any bodye haue ought offended you. For vnder this condicion shal your father in heauen [illegible] you your trespaces. If you [illegible] [illegible] the wronge [illegible] committed agaynst you, [illegible] the father of heauen pardon the offences [illegible]

¶ And they come agayne to Ierusalem. And as he was [illegible] there come to [illegible] you by what auctoritie I do these thinges.

The texte.

¶ These thinges done on the waie, they came againe to Hierusalem and Jesus [illegible] folowed manner, went into the temple. The [illegible] of the temple [illegible] in the churche [illegible] to be any where oftener then in the temple. The [illegible] the temple [illegible] with those chaunges that pertaine [illegible] this world.

[illegible] a [illegible] among [illegible] what hath he to do in the [illegible] for the people to be [illegible] The priestes [illegible] in the temple but as [illegible] that were a great [illegible]. Therfore when the hye priestes [illegible] of the people [illegible] the matter [illegible] to be done [illegible] he had al the [illegible] in the temple [illegible] and [illegible] vnto his doctrine [illegible] by reason of his miracles, he [illegible] and pleased the [illegible] through the temple, they [illegible] by what auctoritie doest thou these thinges? [illegible] God [illegible] the baptisme [illegible]

that this was his [illegible] bitterly bounded forth whome they should obeye. Howbeit the authoritie of the priestes, whiche they mitafed, was good for nothing else but to irre gods glorie. Howbeit there frowarde wittanesse, did also make mustre to, yet aduauncing and letting forth of his power, and goodnesse.

Iesus therefore because he was not ignorant whereabout they were for what and were locate he had made they would have tomb forte therewith: also as yet the time was not come for him to disclose and contesse who he was) Iesus I have answered this detestable question with another wise demaunde. Upon this condition (saythe he) I make answer unto your question if you will answere me title unto myne. The baptisme of Iohn whether was it from heaven or of men? Here in the this question what the bowe called godlies he doth instructh mariner wisedome, whiche beth all the craftes and policie that have be against it. They hadde barres replenished with all worldlie honoure they doubted all the grietest waves that could be inuented: And yet whenne they made traynes to entrap him, they perceyued that there were snares prepared and layed for themselves.

For ther thoughtes thus in their mendes. If we saye from heaven, then [illegible] he will saye unto us, why do ye not then believe him, whom he bare witnesse of [illegible] myne? If we saye of men, we shalle be in iopardie to be assaulted of the people. For Iohn was of so great authoritie among the people and the memoure of him was reputed holie and holie, because no man doubted but he was a prophet indede. And for this cause albeit they were proud felowes and of auydant courage yet thought they it better to be a little abashed, then openly to be reproued or sounded to death.

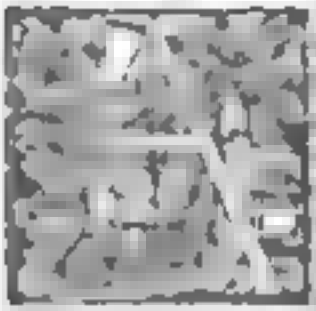
Therefore unto Iesus so requered an answere they farder. The answere [illegible] Iesus paying them home again with a like answere said unto them: If you know not to me wisdome yet know neither will I show you by what authoritie I do these thinges that I do. Compare my deedes with Iohns and then wayse and ponder with your selves whether it be meete, ye ye doubted not of his authoritie to doubte of mine.

The 21. Chapter.

And he began to speake unto them by parables. A certayne man planted a vineyarde & compassed it about with an hedge, digged a wynepresse, and builded a toure, and [illegible] unto husbandmen, and [illegible] and when the time was come, he sent to the husbandmen a seruaunt, that he might receyue of the husbandmen of the fruite of the vineyarde. And they caught him, and beat him, and [illegible] and sent him away empty. And moreover he sent unto them another seruaunt, and at him they also broke the head, and sent him awaye agayne all to rayled and [illegible] another also he sent, and him they slewe, and many other, beatyng some and killyng some. Yet he had one sonne, his dearlyng sonne, he sent him also at the last, saying, they will reuerence my sonne. But the husbandmen sayde among themselves, This is the heire, come let us slay him, and the inheritaunce shall be ours. And they caught him, and cast him out of the vineyarde, and slewe him.

Mat. 21. Mar. 12. Luke 20.

After



[illegible]

when

When Jeſus had alowed this anſwer he added a teſtimony out of the pſalme tending to an increpacion of them who profeſſed the knowledge of the lawe. Haue ye not read (ſaieth he) this ſcripture folowyng? The ſame ſtone which the builders refuſed, is made the head ſtone of the corner. This was [illegible] and it is merueilous in our eies. Here [illegible] they alſo perceiued that their [illegible] purpoſe were not vnknowen vnto Jeſus, and that he ſpake againſt them [illegible] which was deſcribed by the whole parable. God committed vnto them his people [illegible] with al thynges belongyng to [illegible] to be [illegible]. Then [illegible] ſuffred them to be [illegible] whan he [illegible] people [illegible] into [illegible] the [illegible] of [illegible] of the [illegible] but [illegible] and [illegible] and put hym openly [illegible] ſtone [illegible] that [illegible] of the [illegible] (when they ſawe many tymes and oft [illegible] the temple and [illegible] of [illegible] ſhould be taken awaie from them and geuen to the apoſtles. For [illegible] which was [illegible] was contrary to their expectacion [illegible] of [illegible] of the church that [illegible] both of the Jewes and [illegible] that [illegible] and [illegible] ioyned together their two peoples [illegible] both the [illegible] of the [illegible] and Gentiles [illegible] together.

[illegible]

When they vnderſtode the parable, the hygh prieſtes and [illegible] would not [illegible] from [illegible] but for feare of the people that ſtode round about them [illegible] from [illegible] to bryng about their purpoſe [illegible] when they could not [illegible] a kynde of [illegible] as that which is cloked with a colour of [illegible] and honeſtie.

[illegible] of the [illegible] to take [illegible]

The texte. [illegible] ght we to geue, or ought we not to [illegible] e, and ſuperſcripcion? The[illegible] vnto them Geue to Ceſar [illegible] which pertaine to God. And [illegible]

[illegible] as though themſelues had been [illegible] and [illegible] [illegible] wicked [illegible] of the [illegible] and the [illegible] in [illegible] of [illegible] of [illegible]. [illegible] agayn [illegible] by hym.

[illegible]

[illegible]

[illegible]

[illegible] to silence with our saying.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

made

[illegible]

[illegible] therfore euen the dead be verily that becauſe their ſoules remayne ſtill alyue.

[illegible] what great madneſſe is it then [illegible]

[illegible]

And whan one of the ſcribes [illegible] diſputing together, and [illegible] with all thy harte, and [illegible] ſacrifices. And when Jeſus ſawe [illegible] not farre from the kyngdome of God [illegible]

Wherfore all theſe thinges [illegible] made not an ende to tempte Chriſt. After the [illegible] came the phariſeis [illegible] whiche were commaunded [illegible] the greateſt [illegible] in opinion than the Saduceis, bycauſe theſe [illegible]

L.ii. that

that mens ſoules remayne alyue after the bodyes be dead and finally that the dead bo[illegible] ryſe agayne. [illegible] [illegible] beyng [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] one of the [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] greateſt [illegible] and [illegible] [illegible] the [illegible] [illegible] and [illegible] all [illegible] of God [illegible] among the [illegible] among the Scribes, Phariſees, [illegible] [illegible] [illegible] [illegible] [illegible] afterwarde [illegible] the [illegible] taken for [illegible] and [illegible] [illegible] among the Philoſophers [illegible] and [illegible].

Or aſter [illegible] [illegible]

And no man [illegible] [illegible] [illegible] any queſtion

The texte. [illegible]

[illegible] [illegible] the Scribes and Phariſees ceaſed to tempte Jeſus, yet [illegible] [illegible] [illegible] them. For when he had [illegible] vnto them [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] they [illegible] for [illegible] they had [illegible] agayne out of the Prophetes [illegible]

wt

[illegible]

[illegible]

[illegible]

[illegible]

l.iii. Chap.

The wydowe [illegible]

These thinges done, Jeſus went into that parte of the temple where the treaſury was, wherin the offered giftes were kepte, and ſitting directly againſt it, behelde thoſe that made their oblacion or brought giftes. And many riche men caſt in great giftes, whom the people thought therfore ſhould be counted as it were moſt holy of them all, meaſuring their goodnes after the rate and meaſure of the giftes that they offered.

In the meane ſeaſon there came alſo a certayne poore widowe, and threwe in two litle pieces of money, which make a ferthing. There [illegible] among them al that [illegible] this poore woman. That Jeſus [illegible] the Scribes and Phariſees [illegible] But this woman of her [illegible] meaſure and [illegible] of the [illegible] Jeſus is pleaſed [illegible] her ſpouſe and [illegible]. The [illegible] good workes. She [illegible] Abraham, Iſaac, Iacob and [illegible] what can be poorer then [illegible] becauſe ſhe knoweth not circumciſion, becauſe ſhe [illegible] her ſpouſe [illegible] as he hath forſaken the earth, and is returned into heauen, ſemeth to haue [illegible] a woman [illegible] It ſemeth that ſhe [illegible] ſubſtance [illegible] nothing. It ſemeth ſhe was [illegible] of barayne [illegible] her huſbande. But this [illegible] the prophete Eſaie comforted her ſaiyng: Be thou glad thou barayne that bringeſt furth no chylde, breake furth and crye thou that trauaileſt not, for the deſolate hath many mo children then ſhe that hath an huſbande. Se we not that this prophecie is fulfilled? The ſynagoge is barayne and dead. The churche is encreaſed and ſpred abrode [illegible] dwelling in [illegible], and worſhipping in ſo many thouſandes of Countreys. She hath not

not the castyng in of her owne poore [illegible] but of her [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

¶ The xiii. Chapter.

¶ And as he went out of the temple, one of his [illegible] [illegible] [illegible] maister, see what stones and what buyldynges are here. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] **The texte.**

[illegible] there was nothyng in the temple that pleased Jesus, saue the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gelike and christian faith.

[illegible] departed thence to buylde an other temple [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the stones of this temple, and what a [illegible] [illegible] [illegible] that it was a stronger piece of [illegible] [illegible] [illegible] [illegible] stones couched and heaped to-[illegible] [illegible] [illegible] greate and curious stones [illegible] [illegible] one stone couched vpon another [illegible] [illegible] [illegible] [illegible] spiritual temple [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] remembraunce his wordes, [illegible] he said before how it shoulde

[illegible]

cumme to paſſe, that the ſayd temple ſhoulde be deſtroyed bothe ſtocke and ſtone, euen from the verye foundacion. For they ſuppoſed that the kyngdome of god [illegible] ſhould cum immediatly after the deſtruccion therof. Therfore foure of them, that is to ſaie, Peter, James, John, and Andrewe [illegible] to hym [illegible] the [illegible] that whiche he had ſayd vnto theſe foure perſons apart, the [illegible] of this [illegible] ſhould be [illegible] being yet aliue, [illegible] concerning the tyme when his kyngdome ſhould cumme and be [illegible] that he would [illegible] perhaps [illegible] vnto [illegible] other [illegible] ſayd vnto them [illegible] thinges ſhal cum to paſſe, and [illegible] what tyme the [illegible] in [illegible] paſſed, whiche thyng he had already [illegible] [illegible] wonders and [illegible] maketh a man [illegible] to [illegible] ſuche thinges as nothyng apperteyne [illegible]. Therfore he ſo tempereth his woordes, that [illegible] not [illegible] of [illegible] that day [illegible], but alſo that after his departure [illegible] of perſecucion that [illegible] the preachers of the goſpel [illegible] that the ende of the [illegible] cummeth. [illegible] knowe [illegible] they that [illegible] make an [illegible] of this [illegible] to the intent they may [illegible] make [illegible] the [illegible] and [illegible] to haue his [illegible] that [illegible] cumming [illegible] the [illegible] agayne [illegible] of the quicke and deade [illegible] ſhould be come, becauſe it was not expedient he would [illegible] it knowen. Therfore he began to ſpeake of theſe matters in ſuche [illegible] as here [illegible].

Beware (ſayeth he) [illegible] deceiue you. For there ſhall many cum whiche [illegible] and take vpon them my name, and euery of them wil [illegible] to be Chriſte, and by [illegible], deceyue manye vnlearned perſons.

The firſt

When ye ſhal heare of warres, [illegible] of warres, be ye not troubled. For ſuche thinges [illegible]. For there ſhall nacion ryſe agaynſt nacion, [illegible] the beginning of ſorowes. [illegible]

The great [illegible] of the worlde [illegible] that my cumming approcheth, & the worlde is nyghe at an ende. But you muſte not ſtraightwaies [illegible] warres are moued, or when there is [illegible] brute or rumour of warres to be moued, be ſo [illegible] as though the ſame tyme were alreadie preſent. For theſe thinges ſhal cum, and yet ſhal not then be of the worlde [illegible]. Theſe ſhal rather be [illegible] of the ende that is to come, euen as in an olde mannes bodye, diſeaſes [illegible], are [illegible] that his bodye ſhall ſhortly decay and periſhe. The temperature of the qualities is the thyng whiche preſerueth bodily health.

But when by reaſon the ſame qualities do ſtriue one agaynſt another, the whole bodye is diſtempered, then is it an argumente that the diſſolucio

on thereof approcheth. There ſhal nacion ryſe agaynſt nacion, realme a- gaynſt realme, and one of them [illegible] great princes and kynges of them to be [illegible] one another [illegible] as [illegible] it were not contented [illegible] the wicked and [illegible] people [illegible] earthquakes, and ſo that there [illegible] places [illegible] dearthe [illegible] aunce. Furthermore the aere as though it were angree with [illegible] but [illegible] and [illegible] many of [illegible] troubles [illegible] but [illegible] For theſe [illegible] the begynnyng of the calamities to come [illegible] troubles. [illegible] the [illegible] for they [illegible] you, and bryng you [illegible] ſhalbe preſented before kynges and [illegible] to [illegible] and death not for any offence [illegible] but [illegible] for the [illegible] name knowe, before [illegible] of the [illegible] of God [illegible] ſhal be preached [illegible] Let not [illegible] thynges muche trouble your myndes. The [illegible] of wicked perſons [illegible] no thyng to [illegible] againſt the procedyng of the goſpel [illegible] can [illegible] man [illegible] your tyme. For the [illegible] day ſhal not come, before the goſpel be preached throughout all the worlde.

¶ But when they leade you [illegible] take ye no thought [illegible] [illegible] their fathers and mo- [illegible] my names ſake. But [illegible]

You nede not therfore to prepare [illegible] agaynſt the [illegible] of perſecutors [illegible] the [illegible] when there is [illegible] agaynſt [illegible] the [illegible] [illegible] to [illegible] the [illegible] For this [illegible] ſhall make [illegible] for the [illegible] of the goſpel. [illegible] ye are [illegible] to appeare [illegible] at [illegible] to make, and [illegible] but [illegible] as the common [illegible] of the people are wonte to be [illegible] ſuche caſe [illegible] make [illegible] and [illegible] [illegible] and [illegible] in pleadyng of matters. [illegible] cometh into your [illegible] that ſpeake you. For [illegible] ſhal not be [illegible] ſuche wordes as you ſhal ſpeake, [illegible] onely. The holy ghoſt ſhal ſpeake [illegible] ſhalbe [illegible] for the [illegible] of the goſpel. [illegible] perſecucion [illegible] ye not onely [illegible] ſtraungers and enemyes [illegible] of your frendes and [illegible] For one [illegible] take the lyfe of an other, and [illegible] of death [illegible] and [illegible] loue and [illegible] ſhal [illegible] the [illegible] accuſe the ſonne, contrary to naturall loue and [illegible] Furthermore the chyldren ſhall [illegible] their parentes, and cauſe them to ſuffer death. And whereas ye [illegible] no body, but [illegible] the [illegible] of ſaluacion to al

For theſe [illegible]

The [illegible]

For [illegible] that [illegible]

The [illegible] [illegible]

men,

Elegantaphrase of Erasmus upon

[illegible]

The texte. [illegible] ben pe fere the abhomination of desolacion [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ment of carnall affection [illegible] for his parentes [illegible] children [illegible] backe [illegible] whoſe [illegible] lawfully ſeeke comfort, to [illegible] whiche perteyne to eternal health. [illegible] that are [illegible] taken them [illegible] do not [illegible] to go.

[illegible] thoſe perſons [illegible] was [illegible] health and perſecution.

For there [illegible]

Further more [illegible] to the laſt day of the worlde [illegible] in me.

And then if any man ſay to you, lo here is Chriſte, lo he is there, beleve not. [illegible] ye hede: beholde, I have ſhewed you all thynges before.

The elect

Onely take hede that ye ſlide not from me, nor embrace not another Chriſte. There ſhall ariſe [illegible] of deceivers [illegible]. For there ſhall ariſe ſome which ſhall calle them ſelves Chriſtes, who ſhal [illegible] chalenge and take upon them my name, and perſon. There ſhal ariſe alſo falſe prophetes, whiche under a cloke and coloure of ſcriptures ſhal faine themſelues to be prophetes, and in woorking of magical wonders, and miracles cloked by [illegible] of the prophetes, and me. So that even the very elect, if any power coulde prevaile againſt God, myght be deceived [illegible]. Therfore if any man ſhall ſaye unto you: Loe here is Chriſte, beleve him not. Or if any call you backe to another place, and ſay, loe, here he is: what place, what appearaunce of thinges,

[illegible]

Or

[illegible]

The text.

[illegible]

Web them [illegible] of man.

[illegible]

The sexte,

The seuen

[illegible]

¶ The xiii Chapter

[illegible]

[illegible] what mette here, and to enue leaste of Gallee blue [illegible] that is to say of a shafe [illegible] the lightnesse in the bible tongue a pallmaster on the whiche have ye bo ye bloud of the bespotted lamb or Bloud delivered be from the bondeseruice of the diuyll (thereby) and bringe brought out of Egipt through the red sea, and bondeseruite at this world, [illegible] us be to the dominion [illegible], in to a countrere [illegible] and hoope for the Jewes pallmaster, which they prace-

The texte.

mitted

[illegible] into the ſame houſe wherin Jeſus [illegible] at meate with his frendes. [illegible] ſpeake agaynſt the beneficence of Jeſus as [illegible] who rather [illegible] grudge & complayne, that the [illegible] agaynſt the womannes fact [illegible] thre hundred pence, and that that money [illegible] But the other [illegible] made a great murmuryng agaynſt [illegible] the [illegible] that is [illegible] [illegible] the [illegible] the poore [illegible] had [illegible] the [illegible] other [illegible] [illegible] can [illegible] to [illegible] acceptable to the multitude of [illegible]

[illegible] of his owne [illegible] that the good [illegible] but becauſe he hath [illegible] hath pleaſed hym by this [illegible]

The texte. [illegible] why trouble ye her? She hath done a good worke on me. [illegible] that ſhe could. She came [illegible] to the buryeng. Verely [illegible] the whole worlde, [illegible] of her.

The Lorde [illegible] this woman [illegible] a good turne. [illegible] whereas you [illegible] to ſuccour the poore [illegible] poore body. The commune poore folkes and beggers [illegible] haue with you whom you maye do good vnto [illegible] as often as ye [illegible] but ye ſhal not alwayes haue me [illegible] I haue bene but once in [illegible] honoured, and the thing that is done [illegible] manour of [illegible] meanyng [illegible]. This woman [illegible] not what ſhe doeth, & yet worketh a godly [illegible]

ligence doeth she as muche as lieth in her to do [illegible] death is nere [illegible] [illegible] she before to anoynt [illegible] that muste be buried. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] I am [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that [illegible] [illegible] [illegible] [illegible] be [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] death [illegible] [illegible] [illegible] [illegible] spoke of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] because she [illegible] [illegible] be a gift and present before I dyed.

¶ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The texte.

With these wordes the Lorde [illegible] disciples to cease their murmuring. [illegible] Judas Iscarioth one of the [illegible] to betraye [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to take [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this, they were [illegible] Judas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] about the [illegible] of [illegible] [illegible] uacion.

Wherin there [illegible]

¶ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The texte.

[illegible] was the first daye of the feast of swete breade, on the which daye the Jewes were [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] we go and prepare [illegible] of water [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the goodman of the house [illegible]

tokens for vnto them, so that it is manifest and playne hereby, that he both foreknewe, and [illegible] suffred [illegible] he suffered for our sake. [illegible] they marke his authoritie. At the naming of this worde Lorde or maister, the [illegible] was brought at once: at the naming of the same worde, the supping chamber was [illegible] shewed them: so that it appeareth, because it was in his power to do what euer he would, he could with a becke haue [illegible] all the priestes [illegible] vnto them [illegible] to [illegible] and put him to death. The disciples tooke their waye and came into the citee, and founde one bearing a water pitcher, whom they folowed, and entred into the house where he went, and declared vnto the goodman of the house their maisters commaundement, who without any tarying shewed them a dyning chamber, where the disciples prepared the paschall lambe, there to kepe the last and most [illegible] supper, which should both represent the figure of the olde lawe, and [illegible] and exhibite vnto them the sacrifice of the newe lawe and gospell.

[illegible] And when the euening was come, he came with the twelue, and as they sate at meate, [illegible]

In the euening Jesus sate downe with his twelue disciples, whom only he had chosen [illegible] was [illegible] that [illegible] be borne in [illegible]. When they were sette at the table, and taking their repast, Jesus sayd vnto them: I assure you that one of you that eateth with me, shall betraye me. As he had sayd, euery one of them were stricken with great sorowe and heauinesse. For there was none of them all [illegible] Iudas only. [illegible] the wicked [illegible] of many [illegible] euery one of them began to be [illegible] and to aske him [illegible] Is it I? [illegible] Iudas [illegible] Jesus to [illegible] being [illegible] a [illegible] of [illegible] and [illegible] thought it better to suffer him a while to be troubled with his [illegible] then to [illegible] the [illegible] by [illegible] the [illegible] and meanes [illegible] from his wicked and [illegible] purpose. Therfore he sayd: It shalbe one of the twelue, which [illegible] with me, that dyppeth in the same platter that I do. And [illegible] the [illegible] he [illegible] for his [illegible] and [illegible] Iudas [illegible] that it was not vnknowen [illegible] where about he went, and [illegible] wickednesse in hande, as [illegible] had not been heard of before. [illegible] which [illegible] after he [illegible] vnto death, vnto [illegible] of his disciples [illegible] they would [illegible] if the treason had been [illegible] therfore [illegible] man [illegible] great gentlenesse [illegible] a [illegible] of the [illegible] the wretched [illegible] and [illegible] The sonne of man [illegible] in this world [illegible] as the prophetes haue

have scorned and [illegible] of the forme of man so that he
[illegible] great [illegible] be delivered and [illegible] scorned to death
[illegible]

[illegible]

Joh. 200 when they had [illegible]
[illegible]
before the doore come unto, though [illegible]

[illegible]

[illegible]

ble ſhalt thou be ſtumbled aboue al other. This thyng I aſſure the of, before [illegible] [illegible]

The texte,

[illegible] houre myght paſſe from hym [illegible], take away this cup from me [illegible]

Therfore then came he into a place called Gethſemane. This Gethſemane is a [illegible] [illegible] and what to hope after. [illegible]

[illegible]

[illegible]

[illegible]

Sub mino-
ribus
tamen be

by the conſcience, ſaying: Frende for what entent art thou comme? [illegible] he knewe right wel. But yet he would neuer forgette from his olde kyndneſſe, and yet aſſayed by all the meanes that might be, to reclayme hym, teachyng vs herein to beare the gentilneſſe [illegible], and ſeke all meanes we can poſſible to win [illegible], becauſe it is vncertayne whether they wil one daye repente and turne to amendment. If they amende, the gayne we haue, the ſoule of our brother [illegible]. If they amende not, yet God wil [illegible] be reuenged. [illegible] our [illegible] by the handes of [illegible]. Wherfore there is no greater poynt of crueltie then [illegible] [illegible] their handes [illegible] [illegible] [illegible]. The diſciples when they ſawe this thyng and [illegible] [illegible] Iudas had geuen them before [illegible] [illegible] according as he had [illegible] [illegible] He drewe out his ſworde, and ſtroke [illegible] [illegible] wiſhing, becauſe he more feruent than the reſt [illegible] on [illegible]. Howbeit the Lorde [illegible] [illegible] no other harme [illegible] [illegible] right eare [illegible] the moſte gracious [illegible] as he had rebuked his diſciple [illegible] and is made [illegible] [illegible] of [illegible] [illegible] Ieſus to all men, that we ought to be aſhamed to haue, ſo muche as a [illegible], I will not ſaye to haue ſlaine, as hath not deſerued [illegible].

And Ieſus anſwered, and ſayde vnto them: ye be come out as vnto a thefe, with [illegible] [illegible] ſcriptures [illegible] [illegible] [illegible] vpon the bare, and [illegible] ſherte, and fled from thence [illegible] [illegible] [illegible] [illegible].

Forſomuche as Ieſus would not be defended with one of his ſwordes, then with the ſwerde of the goſpel, the whiche pearceth to the innermoſt partes of mens hartes, he [illegible] that armed companye of ſouldiers, that all myght know, that he could not haue been apprehended by any violence or power of man, but that he [illegible] and wittyngly put hymſelf into their handes to be taken. Therfore he ſayde vnto them: [illegible] what nede you to come out agaynſt me at midnight with ſwordes and ſtaues, as vnto a thefe that would ſtand at his defence with his weapons? I was daylie at Ieruſalem, not priuely but openly, where euery body might ſe me, in the place where moſte reſort of people is, I meane in the temple, ſhewyng my ſelf to all and teachyng the trueth. I was euer [illegible] and accompanied but with a ſmal number of diſciples, who were likewiſe without armour and weapon. Why did ye not there take me? Surely you might haue done it then [illegible] as ye had been to deſyre.

And he came [illegible]

The text.

I was day[illegible]

[illegible] thinges muſt come, inſomuche that you maye be [illegible] ſufferaunce, ho [illegible]. And that it ſhoulde ſo be, the ſcriptures, whiche [illegible] haue foreſhewed ſo manye yeares agone. [illegible] than he had ſayd [illegible] [illegible] whom he might [illegible] handes on hym, and [illegible] tyme trauayling [illegible] for other, now and than awaye from one place and ſom to an other. [illegible] ſpeake perſons to thee, who are not as yet more and [illegible] perſecucion. [illegible] there [illegible] a tyme whiche to thee is nothing [illegible] but to deny Chriſte. There ſhall be not thee, but euen of our owne accorde haſten to dye. [illegible] by the death the Ghoſpel ſhalbe more proſperous [illegible] than [illegible] and [illegible]. But [illegible] that of the ſame the [illegible] hath [illegible] and [illegible] great [illegible] and [illegible] thou [illegible] the daunger thereof, than [illegible] not to go and mete the [illegible]. There was among [illegible] a certayne young [illegible] [illegible] more [illegible] him being [illegible] [illegible] but he [illegible] of his [illegible], [illegible] of the [illegible] for the loſſe of his garment [illegible] [illegible] for [illegible] and gaine of [illegible]. So often as Satan layeth handes [illegible] not [illegible] the lynnen garment, and ſo ſaue the [illegible] of his daunger [illegible] [illegible] it is [illegible] of a [illegible] example. The [illegible] garden of ſuch [illegible] ſhoulde be to the [illegible] of [illegible] who are in a goo[illegible] [illegible] it is brought vnto the [illegible] [illegible]. There is no [illegible] [illegible] there is a [illegible] [illegible] matter ſhould ſeme to be done [illegible] [illegible] all [illegible] in the [illegible] of [illegible] which [illegible] againſt poore ſimple and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to make the [illegible] more [illegible] to [illegible]. [illegible] [illegible] [illegible] ſpirit [illegible] [illegible] companie of [illegible] [illegible] that [illegible] be rather [illegible] of the [illegible] paſſion [illegible].

Ane there [illegible] [illegible] [illegible] ronnayde

The texte. [illegible]

In the meane ſeaſon ſuche of the prieſtes as were chiefe in dignitie, among whom as euery one was higheſt in authoritie, ſo was he alſo more wicked than the other, and [illegible] the counſaile of the [illegible], leaſt they ſhould haue ſemed to be rather murtherers then auengers of [illegible], and [illegible], ſought for ſom witnes againſt Jeſus, wherby they might put him to death. There lacked not [illegible] his death and deſtruction, who [illegible] [illegible] [illegible] [illegible] no more [illegible] to [illegible]. [illegible] ones [illegible] was he againſt whom many [illegible] [illegible] as concerning whiche Je.

Jes

[illegible] more before the Judges, who deposed against him, but their witnesses [illegible] not to their mouths [illegible] Would [illegible] be condemned [illegible] because he was brought [illegible] his accusement. [illegible] petitions [illegible] against him saying, [illegible] you [illegible] for another [illegible] temple made by manners [illegible] Yet neither [illegible] witnesses [illegible] Jesus should have [illegible] that he had taken counsel in the matter, and [illegible] the defendant [illegible] this judgement of the [illegible] but because Jesus should not by any means be [illegible] and escape this judgement.

[illegible] peace and [illegible]

Yet all this notwithstanding there nothing been [illegible] here [illegible] the [illegible] that the matter [illegible] to speak [illegible] peace and [illegible] Jesus [illegible] the [illegible] to make [illegible] peace and [illegible] doubt [illegible] Jesus [illegible] but [illegible] the [illegible] Jesus [illegible] the [illegible] God, [illegible] Jesus [illegible] was [illegible] to be [illegible] to another.

[illegible]

And because he hath [illegible] would be not believed [illegible] at the [illegible] of the [illegible] of his body: [illegible] and other [illegible] Jesus [illegible] the [illegible] of [illegible] sitting on the right hand of the [illegible] and [illegible] of [illegible] the [illegible] [illegible] bread. [illegible] he but [illegible] not [illegible] found [illegible] bread.

[illegible] proportion [illegible] Jesus [illegible] proportion [illegible] the [illegible] Jesus [illegible] prophecies [illegible] prophecies [illegible]

nothyng els but to bryng hym to deſtruccion. Then the higheſt prieſt clokyng his trecherie w[ith] ſuche a pretence of godlyneſſe, rent and tare his clothes, therby to make the blaſphemie to appeare more heynous and deteſtable.

When the / hye prieſt / [illegible] / [illegible]

What nedeth (ſayeth he) any further witneſſe? your ſelues haue heard ye open blaſphemie. The wicked Biſhop pretended to ſet forth his owne glorie, ſo he not able to beare Chriſtes glorie aduaunced: ſuppoſyng that what glorie and preeminence had ben geuen to Chriſt, the ſame ſhould haue ben to the great derogacion and minyſhyng of his maieſtie. Whiche thyng cauſed hym a litle before to ryſe out of his place, and yet in ſo doyng he gaue euidence hym to the ſonne of god. Now doeth he rende his clothes, propheciyng hereby, that it ſhall ſhortly come to paſſe, that the true biſhop remaynyng, the carnall and figuratiue biſhoprike ſhall ſhortly be aboliſhed and at an ende. The Iewes ſynagoge ſhal be rent, but Chriſtes cote remayneth ſtill whole. What is farther from blaſphemie, then to ſet forth the glorie of the ſonne of God? then to teſtifie that it ſhall come to paſſe, whiche the Prophetes haue prophecied to come? And yet the biſhop ſo calleth it, and iudgeth this to be ſuche a blaſphemie, as nedeth no witneſſe. What [illegible] thinke you herein? And they with one accord gaue iudgemente that [illegible] hauyng doen an offence worthy of death. [illegible] a rude and a [illegible] a ſpirite [illegible] to be [illegible] O how ſtraunge and beaſtlie a [illegible] conſiſtorie, where as a wicked prieſt, who rather would be taken for a god, cannot abide to haue the glorie of the ſonne of god aduaunced: where the Scribes do not vtter what they haue learned of the prophetes, where the head men and elders of the people be in a conſpiracie with the chief prieſtes of the temple, where ſuche vngracious counſellers & wicked ſouldiers beare a ſtroke, as are of their owne naughtie diſpoſicion enclined to all miſcheſe. For now ſome of them began to ſpit at Ieſus, as though he had ben [illegible] condemned: and other ſome couered his face with a veile, and after they had buffeted hym, ſaied: Prophecie, and areade who hath ſtriken thee. Thus they reprochefully mocked hym, becauſe he ſuffered the people to take hym for a prophete. Furthermore the prieſtes ſeruauntes [illegible] beat and buffeted hym. Theſe thynges were [illegible] and cruell, [illegible] but [illegible] example [illegible] ſhewed for our inſtruccion. In ſuffering of reproche and belying none paſſed Ieſus: but in mockyng of others there were ſome, that went beyonde hym.

What this / Prieſt

The texte.

¶ And as Peter was beneth in the palace, there came one of the wenches of the higheſt prieſt [illegible] he began to wepe.

Whyle all theſe thynges were doen vnto Ieſus, Peter beyng a fearfull beholder ſate in the nether parte of the palace emong the wicked biſhops ſeruauntes. For there was a conuenient place for hym [illegible] to beholde Ieſus. Thither came a certayne [illegible] of the higheſt prieſt, whiche after ſhe had [illegible] in the light that he ſate [illegible] and had ſene hym [illegible], began to knowe his ſhape and phyſnamie, and ſaied vnto hym: And thou alſo

waſt

wall with Jesus of Nazareth. Peter travel with more wonders behold he saying I know not the man, not knew not what thou meanest. It was commendable that this house provided because he might the better hide to his conversation, he should be made afraide of a wench, for sentence that he after wards bouldly in preaching the name of Jesu before princes and princes. Should know that his bouldnesse and constant courage of minde came not of manlyes strength but of the holy ghoste. Wherefore being not afraide, and hastily leaving that place, gat him out of the hall. Yet departed he not out of the bishopes place, for as he abode here the cocke crew. Peter heard that and yet remembered not what Jesus had told him so greatly was he afraide. Christ was taken captive before the false bishop organ to be tried even again to morrow. He abode about he taryng. Christ is one of their number. Peter denyes and he forsyng, with a oth, denying that he was one of the apostles. And when after wards the servants in whose house he had hid, and which had seen him, had themselves both perceived his favour and apparel, they began to have him and forsaid. Verily thou art one of them. For thou art of Galilee, he that betrayed him was a Galilean, which had a pecyll to for Christes sake, yet to be known in his hoppe, and power counted. Thus he betrayed Christ for to be Christes disciple. He denyed in prosperitie to loose his life. Peter is also in prosperitie, by reason of his mother tongue, a countryman. Whose manner of speech can abide no feyned and pure be title. Yet we shall Peter at the length be made a right to rise up and bowne. For he begyneth to forsake or deny and to curse, that he knew not in all [illegible] Jesu. Which there spake of. And as he had spoken the [illegible] the cocke crew a second time. Peter came not to bowne. For again before Jesus looked upon him. Wherefore at the length he to be reminded, and the words that Jesus had spoken unto him when he went before the cocke crew twise, thou shalt thrise deny me. He went forthe of sorrow, was bowne, and bewept out a weeping. Yet bewept he not to hange himselfe as Judas did, but he mourned tenderly and wonderfully, and that he the difference of both because he fell through out infirmitie, but the other of greate which blinde out of his eyes, ouercheed the light of God, so that he was angry he wept not before he was gone out of Caiaphas palace. For where the more we sinne, the more we repente, the more we offende and fauoureth hymselfe.

¶ The xv. Chapter

[illegible] The text.

[illegible] and forthwith the chiefe priestes with the elders and scribes and all the counsell, bound Jesus and led him away and delyuered him to Pylate. [illegible] Then Pylate asked him, saying, Art thou the king of the Iewes? He answered and sayd unto him, Thou sayest it. And the chiefe priestes accused him of many things. But Pylate asked him again, saying, Answerest thou nothing? Behold how many things they witnesse against thee. But Jesus yet answered nothing, so that Pylate marvelled.

¶ That night was spent in Caiaphas house in beseeching, mocking and shamyng of Jesu. For the morrowing rather after they had counselled together, all the chief priestes, both the elders, scribes and all the whole assemble, led him away bound, as a malefactor, and delyuered him unto Pylate to be iudged. Now they had made their preparation, and all things conuenient. Jesus

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

he that ye call the kyng of the Jewes. And they cryed agayne, crucifie hym. [illegible] [illegible] [illegible] Barrabas vnto them, and delyuered Jesus, when he had scourged hym, to be crucified.

When this thyng had so chaunced contrary to the deputies expectation (for he heard say that Christ was hyghe in grace and fauour with the people) [illegible] to helpe hym as much as in hym laye, [illegible] that he whom they called the kyng of the Jewes, thinkyng to haue heard of them a more fauourable and gentyll aunswer, [illegible] who had before hande infected the myndes of the commune people [illegible] for any thyng els but to moue [illegible] and the people agaynst the counsel of the deputie [illegible] cryed agaynst [illegible]. The bishops had also beaten into their heades that the shamefull kynde of death of al should be [illegible] for hym, because his name shoulde hereby be counted detestable and [illegible] amongest the Jewes.

[illegible] sayth cursed is he that is hanged on wood. [illegible] because [illegible] but [illegible] to haue [illegible] them death. [illegible] could not [illegible] should be counted [illegible] against them saying: I [illegible] it is not lawful for me to put any man to death, because he [illegible] committed. What offence hath he done wherfore he ought to be crucified? Here the deputie nothyng preuayled. For they cryed out more [illegible] crucifie hym [illegible] that [illegible] charge treason agaynst the Emperour. It was not conuenient that [illegible] should be done to death, except the Emperours authoritie had [illegible] the bishops [illegible] perceyuyng [illegible] the Emperour [illegible] that Jesus was an innocent and harmelesse person [illegible] the bishops. [illegible] and people [illegible] sentence of death [illegible] the innocent [illegible] the people [illegible] them [illegible] of the [illegible] bishops which are farre worse [illegible] Jesus was not doomed to death [illegible] the Jewes were not [illegible] to be crucified. [illegible] the high wisedome of God that Jesus the fountayne of all goodnes should be put to [illegible] death [illegible] of people [illegible] should not be [illegible] Judas betrayed [illegible] the bishops [illegible] the people [illegible] the Romaynes toke hym [illegible] the highest priest [illegible] of all [illegible] delyuered hym [illegible] as a condemned person the people cryed out agaynst hym [illegible] the Emperours name [illegible] the Emperours deputie gaue sentence, and [illegible] in hym the death

Pilate said vnto them.

And

The texte. And the ſouldiers ledde hym awaye into the common hall, and called together the whole bande, [illegible] [illegible] [illegible] and dyd ſpitte vpon hym, and bowed their knees and worſhipped hym.

Nowe remayneth there behynde, that the baſeſt portion of ſouldiers ſhoulde lykewyſe playe theyr partes, and among them was Chriſt mocked. For the Jewes and Pilate [illegible] Jeſus was put vnto a ſhamefull death, it maye be ſayd he was delyuered [illegible] who [illegible] brought a thyng [illegible] [illegible]. For he made this ſacrifice, without which no man could haue attayned ſaluacion. When therfore Jeſus was take and ſubdued to dye, Pilates [illegible] into the hall of the palace. For the Jewes [illegible] would not enter into the palace of a Heathen, becauſe they would come pure and cleane to eate theyr paſſeouer. And yet was there [illegible] in the [illegible] of the palace and in the [illegible] of the ſouldiers, [illegible] readye to be all [illegible] [illegible]. After Pilate had once [illegible] of Jeſus, he thought it made no great force [illegible] he were [illegible] [illegible] the [illegible] and goodnes of Jeſus, that at the [illegible] he [illegible] be [illegible]. [illegible] the [illegible] of Pilate was [illegible] he delyuered [illegible] that [illegible] the truth of the goſpel [illegible]. When the ſouldiers [illegible] they [illegible] on hym in puttyng hym into [illegible] and [illegible] called together the whole garriſon of theyr companyons, and [illegible] clothed hym with a garment of purple, as it had bene [illegible] kyng [illegible] on his head a crowne platted of thornes, in the ſtede of a diademe. And beyng thus [illegible] they began with one voyce to ſalute hym, ſaying: Hayle kyng of the Jewes. [illegible] they ſtrake his head with a rede, [illegible] in his hande in ſtede of a ſcepter, [illegible] vpon hym and bowyng their knees [illegible] hym. [illegible] [illegible], [illegible] vnto his owne perſone [illegible] and [illegible], whiche was but vnto our offences, becauſe to aduaunce vs vnto his glorye.

The texte. And when they had mocked hym, they toke the purple of hym, and put his owne clothes [illegible] [illegible] the place of dead mens ſkulles. And they gaue hym to drynke wyne myngled with myrre, but he receyued it not.

When they had mocked hym, they toke of agayne the purple garment, and put on his owne clothes, to the entent that carying his croſſe among [illegible], he myght be [illegible] and knowen of euery bodye. And then the [illegible] [illegible] to be done, becauſe they would the more [illegible] and [illegible] as [illegible] from hym. As they were goyng to the place of execution, they met a [illegible] named Symon of Cyrene, the father of Alexander and Rufus, [illegible] from his ferme, whome [illegible] to beare Chriſtes croſſe. [illegible] he was a [illegible] man and of theyr acquayntaunce [illegible] of a [illegible] malapertnes compel [illegible] on his head to beare it, not

becauſe

[illegible]

[illegible]

The texte.

[illegible]

[illegible] The texte.

[illegible] bishops and Scribes [illegible]

hym

The Paraphrase of Erasmus upon

The texte.

The texte.

and

and banishe away, assone as bertie cummeth once to light. Neyther should it be any more nedefull for any priest to entre into the sanctuary, after that sacrifyce was once offred vp, and made: whiche alone was sufficient to pourge the synnes of the whole world. Now whē the captayne that stode right against Jesus, as a minister, and witnes of his death, who had sene manye a one before put to execucion, sawe howe that contrarye to the maneere of other, he yelded vp the ghostr and dyed immediatlye as he had geuen this great strike, he sayd: Truely this man was the sonne of God.

Lyee here the first fruites of the gentiles, confessing the vertue, and power of Christ. He that confesseth hym to be a man, and the sonne of God: confesseth him to be both God and manne. Albeit the captayne as yet understode vp the sonne of God, a man notably beloued of God. Marke this also, how our sauiour is euery where a sauiour. When he was a dying on the crosse, he saued one of the theues. And anon as he was deade, he drewe the captayne vnto the profession of Christen fayth. There were also women that stode a good wayye off and behelde all that was done: among whome was Mary Magdalene, & Mary the mother of James the lesse, and of Joses: and Mary Salome, the whiche all the while that Jesus continued & taught in Galile, followed hym, and ministred vnto hym of their substaunce: and besides these, diuerse other, whiche likewyse followed hym in his voyage to Jerusalem.

And nowe when the euen was come (because it was the dayes of prepayring, that goeth before the Sabboth) Joseph of the citie of Aramathia, a noble counsellour, which also lokeed for the kyngdome of god, came and went to boldly vnto pilate, and begged of hym the body of Jesu. And Pilate merueyled yf he were already deade, and called vnto hym the Centurion, and asked of hym whether he had dede aught whyle deade, and when he knewe the truth of the Centurion, he gaue the body to Joseph. And he bought a lynnen clothe, and tooke hym downe and wrapped hym in the lynnen clothe, and layed hym in a sepulchre that was hewen out of the rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene and Mary Joses, behelde where he was layde. The rest.

When the enemyde diewe nye, forasmuche as it was the preparing daye, so called, because it was the eue of the great Sabboth: there came one Joseph of the citie of Aramathia, a noble, and a right worthy senatoure, who likewise hoped after the kyngdome of God. This man because he had a good opinion of Jesu: was bolde througbe assaunce of his nobilitie, to go vnto Pilate, and desyre of hym the body of Jesu. Pilate meruayled yf Jesus beyng but a young man, were already deade: because manye had been wonte to liue two or thyre dayes after theyr legges were broken.

Therefore he called vnto hym the Capitayne, who stode by the crosse, and demaūded of hym whether he were allready dead, or no. And when by his information he was well aforeteyned that he was dead in dery dede, he gaue ꝑ body to Joseph. For Jesus as long as he lyued, suffered hymselfe to be beaten and spit vpon of wycked persons. But anon as he was deade, he claymed his dignitie, and would not be handled but of godly persons, no not somuche as be seen but of his disciples, who were apoynted to lyse eterlastyng: teachyng therby, that no man should chalenge his dignitie in this world. Let a manne by honour, and dishonour, by glory, and reproche, onlye endeuour hymself to finishe the businesse of the gospel. For dignitie beginneth neuer to florysshe til after death. Joseph beyng right ioyfull that he hadde obteyned so precious a gifte, bought a piece of fine linnen clothe, and therin wrapped the bodye, and layed

layed it in a newe sepulchre hewed out of ye stone: and then rolled a great stone to the doore of entry of the sepulchre, that no man should lightly conuey away the body by stealth.

But of the women which beheld the lord when he dyed, two followed him vnto the sepulchre: that is to wete, Mary Magdalene, & Mary Joseph markyng where the body was layde, to thentent that they might at tyme conuenient rather repayre, and honorably perfourme the solemnities, and ceremonies belongyng vnto burials, accordyng to the maniere and vsage of that nacion.

¶ The.xvi.Chapter.

The text. And when the Sabboth was paste, Mary Magdalene, and Mary Jacob, and Salome bought swete odoures, that they might cum, and anoynt hym. And early in the morryng, the first daye of the Sabboth, they came vnto the sepulchre when the Sune was risen, and they sayde among themselues: who shall rolle vs awaye the stone from the doore of the sepulchre? And when they loked, they sawe howe that the stone was rolled away. For it was a very great one. And they went into the sepulchre, and sawe a yong man sittyng on the right side, clothed in a long garment, and they were afrayde.

Cause that on the preparyng daye (on the which daye the lord was buried a litle before the euetide, immediately after the Sunne setteyng) it was not lawful to do any worke for the reuerence, and high solemnitie of the Sabboth: these women ceased for that tyme to make further prouision for spices, as they bege to do, awaytyng for the ende of the next daye folowyng. And anon as the Sune was gone to glade, and the tyme come agayne when men might lawfully returne to theyr business, then came Mary Magdalene, Mary of James, and Salome with spices readie prepared, to anoyne Jesus. And early in the morryng vpon the fyrste daye of the sabbothes (the whiche folowed next after the sabboth was ended, and was the thyrd daye from the preparing daye) these well disposed women came to the sepulchre, what tyme the element waxed owre fayre and bryghe about the Sunne rysing, and sayde one of them to another: Who shal rolle vs awaye the stone, frō the doore of the sepulchre? The stone was great, and houge: a it passed womans strength to remoue it. And they loked aboute yf they could get any body to helpe them: in the meane while that they thus loked backe, they sawe the stone alreadye remoued to theyr handes. Ye anone as they were entered into the doore of the sepulchre, they sawe a yong man sittyng on the right syde of it, clothed with a long white garmēt. With this sight though it were a right ioyfull syght, and a token of good luck, yet because it appeared sodaynly, and at vnwares, they were amazed.

The text. And he sayeth vnto them: be not afrayed, ye seke Jesus of Nazareth which was crucified. He is risen, he is not here. Beholde the place where they had put him. But go youre waye, and tell his disciples, and Peter, he goeth before you into Galile, there shall ye see hym, as he sayed vnto you. And they went out quickly, and fled frō the sepulchre. For they trembled, & were amazed, neyther sayed they any thyng to any man for they were afrayed.

But bysyde an Aungell recomforted them with swete and pleasaunt wordes, sayyng: you haue no nede to be afrayed. You seke Jesus of Nazareth, who was nayled on the crosse. He is risen: he is not here. Beholde the voyde place where they had put his body. Therefore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get you hence rather, to shewe vnto his disciples, beyng greatly Mismayed

with

with they? Lo?des death: but e?pecially? vnto Peter (who becaule he denyed hym thryle, is ewyle as lo?y as the re?t.) Get you hence, I laye, to the we? them how Jesus wyll go before them vnto Galile. Thither let them folowe. There shall you see hym alyue, whome ye nowe bewayle as dead. But these wemen, what fo? great ioye and gladnes, and what fo? the feare they were in by reason of this strauge sight, fled out of the Sepulchre, and spake not one wo?de as long as they were there: so greatly were they afrayde.

¶ When Jesus was ryse? earlye the fy?te daye after the Sabboth, he appeare? fy?te vnto Mary Magdalene, out of whome he had caste seuen diuels. And he went and tolde them that were with hym as they mourned, and wept. And they, when they heardes that he was alyue, and had appeared vnto her, beleued it not. After that, appeare? he vnto two of them in a strauge figure as they walked, and went into the countrye. And they wente, and tolde it to the remnaunt. And they beleued not these also. The text.

As yet Jesus had not appeared to any bodye: but after he was ryse?, he appeared fy?ll of all to Mary Magdalene, out of whome he had caste seuen diuels: and this appering was the fy?te daye after the great Sabboth early. She incontinent shewed the disciples (whe wept and mourned fo? they? lo?des death,) what she had sene. But when they heard her tell howe he was alyue, and that she herselfe had sene him, and heardes hym speake, they gaue no credence vnto her wo?des. So cleane out of memo?y was the thyng whiche he had so oftetymes promyse?, that is to saye, howe he would ryse againe on the thy?de daye. The same daye that he appeared vnto Mary Magdalene, he appeared also vnto two disciples in the likenesse of a strauger and wayfarying man as they went from Hierusalem into the countrey. But they knowyng at the length that it was the Lo?de, retourned to Hierusalem, and shewed vnto the resydew of the disciples, what they had sene. Neyther was suche thynges as they tolde, beleued of the moste parte.

¶ Afterwarde he appeare? vnto the eleuen as they sat at meate, and cast in they? teeth they? vnbelefe, and hardenesse of harte, because they beleued not them whiche had be sene that he was ryse? agayne from death. And he sayde vnto them: Go ye into all the worlde, and preache the gospell to all creatures, he that beleueth, and is baptised, shalbe saued. But he that beleueth not shalbe damned. The text.

Lasse of all when he was redye to departe hence, and returne into heauen, he appeared vnto the eleuen Apostles as they sate at meate (fo? Judas was then dead) and hit them in the teeth with they? beluelefe, and hardenesse of harte, because they would not belewe those persons, who had sene that he was ryse? agayne fro death. Fo? it was not requisite ꝑ al should se his death, and resurrection, but sufficiente fo? the fayth and certaintie of the gospell, that the thyng was once proue? by mete and conuenient witnesses: Elis howe shall the heathen geue credence to those thinges that were done, yf they would likewyse discredite the apostles reporte, as Thomas, and some other of them did at the beggynyng. And Jesus sayed vnto them. After all these thynges are nowe at the length proue?, and rightwell knowen of you by sure argumentes and proofes: go your waye into all the world, and preache this gospell to all the nacions therof. Fo? I dyed fo? all men, and lyke wyse fo? all men haue I rise? agayne. It is not nowe nedefull to kepe the ceremonies of the olde lawe. It is not nedefull to dle any mo sacrifices, and burnt offeryngs to pourge synnes. Whosoe beleueth the gospell (whiche thoroowe my death offre? to all that be sene in me, free remission of all synnes) and beyng washed with water, receyueth a signe o? tokeu of this grace, the same shalbe saued. He that beleueth and is baptised shalbe saued.

who so believeth not the gospell (there is not why he shoulde trust to the observacion of Moses lawe, or heathen learnyng and philosophie,) the same shalbe damned. This waye is open for every manne to go to salvacion by: but it is but one waye onely.

The text. And these tokens shall folowe them that believe. In my name they shall cast out divels: they shall speake with new tounges, they shall bryne awaye serpentes, and if they drynke any deadly thyng, it shall not hurt them. They shall laye their handes upon the sicke, and they shal recover.

And leaste your preachyng shoulde not be beleved, there shalbe joyned thereinto a power to worke myracles: so that there lacke not in you an Evangelike faith: and so that the thyng selfe do requyre myracles. The chiefe power and vertue of the Evangelike grace, lyeth hyd in mennes soules: but yet when for the advauncyng of the gospell there shall nede any myracles, the same shall not lacke for the weakes sake. They that will believe in me, shal cast out divels, not in their owne name, but in mine: they shall further speake with new tōgues, and bryne awaye serpentes: and yf they drynke any deadly thyng or poyson, it shall not anoye them. They shall laye their handes upon the sicke, and they shall be whole. When these thynges are wrought and done in mennes soules, then is there a muche greater myracle wrought, but the same is hid, and not sene. Covetousnesse, pleasure of the body, ambicion, hatred, wrath and envy, be very poysons and deaty diseases of the soule. These diseases shall they cure and put awaye in my name, and that continually. But for the weakes sake, and suche as are harde of belief, the other miracles shal also be oft times wrought, to thentent the grosse sorte of people maye perceyve, that in my disciples is a spirite more pouissaunte, then all mannes strength and power.

In my name shall they caste out divels.

The text. So then, when the lorde had spoken unto them, he was receyved into heaven, and is on the right hande of god. And they went foorth, and preached everywhere, the lorde workyng with them, and confirmyng the worde with myracles folowyng.

When the Lorde Jesus had spoken these, and other mo wordes to his disciples he ascended up into heaven, where he sitteth on the righte hande of god the father. The disciples after they had receyved the holy ghost, preached as they were commaunded, not only in Jewry, but also in all other regions and countreyes: and the matter went forwarde, notwithstanding the world resisted, and was bent agayns them: the Lorde Jesus putyng forthe his mightie power by his holy spirite, and their ministery: and everywhere confirming with ready myracles, whatsoever they promised to do with wordes.